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23.10.52

THE MODERN REVIEW

IM80257-1.

A Monthly Review and Miscellany

Edited by
Ramananda Chatterjee

Vol. XLII, Numbers 1 to 6
July to December, 1927

THE MODERN REVIEW OFFICE
91, Upper Circular Road,
CALCUTTA

Annual Subscription in India: Rs. 8-8 ; Foreign Rs. 10

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SUMATRA BIRDS
By Mr. Devi Prasad Roy Choudhury



VOL. XLIII
NO. 1

JANUARY, 1928

WHOLE NO.
253

HINDU AND MOHAMMEDAN RIOTS

By J. T. SUNDERLAND

THERE are in India about 69 millions of Moslems and 217 millions of Hindus.

Disturbing reports come to us from time to time of hostilities and bloodshed between these two great religious communities. As is well-known, these riots are claimed by the British to be clear evidences that their rule in India is necessary, absolutely necessary, to prevent the Mohammedans and Hindus from destroying one another in great numbers, and plunging the country into devastating wars. Is this claim well-founded?

As soon as we begin to examine the situation with care and a desire to be unbiased, we discover that there are two exactly opposite views of the case. One is that of the British, just suggested, namely, that the hostilities and riots are very bad; that the responsibility for them rests wholly upon the Indian people; that were it not for the presence of the British Government, the Hindus and Moslems would be at each other's throats and the country would be deluged with blood; and therefore for India's sake, the British must stay.

The other view, which is that of a large part of the most intelligent Indian people, denies that the hostilities and riots are as numerous or serious as the British reports indicate; and, as to responsibility for them, it places that primarily on the British, and not on the Hindus or Moslems.

It puts the case essentially in this way: The Hindus and Moslems of India are not

naturally hostile. When left to themselves, that is, when not stirred to hurtful rivalries or to antagonisms by outside influences, they are kind and peaceful neighbours. Living side by side in nearly all parts of India, no one would know them apart except for possibly some slight difference in dress or in religious practice or rite, which does not affect at all their business relations or their neighborly relations or their friendship and goodwill to one another. Why then should there be riots between them? Is it not necessary to look for some outside cause?

Wherever in India the British are most in evidence, there the riots are usually worst; wherever the British are least in evidence, there riots are generally fewest.

Before the British came to India, there seems to have been little hostility between Hindus and Moslems; everywhere they seem to have lived together for the most part peacefully and harmoniously.* In the Native States to-day, where there are few British and where British rule is least felt, there are

* It is true that before the coming of the British there were sometimes wars between Hindu and Mohammedan princes and Hindu and Mohammedan states. But they were not wars of religion, but simply wars caused by political quarrels, or by the ambitions of rulers. Hindus lived in security and peace under Moslem rulers, and Moslems under Hindu rulers. Hindu princes appointed Moslems to high official positions, sometimes to very highest, and Moslem princes were equally generous to Hindus.

very few riots,[†] and very little enmity is seen. It is only since British rule in India began, and in those parts of the country where British rule is most directly and strongly felt, that the hostility becomes noticeable and riots of any importance appear.

The only conclusion, therefore, that it seems possible to draw is, that, instead of the British being needed in India to prevent hostilities and riots, it is their presence that is mainly responsible for such riots or other hostilities as exist.

Going more into details, the Indian view may be stated somewhat as follows :

The British policy in India has been from the beginning that known as "divide and rule," or that which the old Romans described by their well-known Latin words, *divide et impera*. This has been the policy of all great conquerors and rulers of foreign peoples, from those of ancient Babylonia, Assyria, Persia and Egypt down to Napoleon in Europe and Clive in India. All the British conquerors of India used it, and did not hesitate to boast that they did. Indeed, without employing this policy of stirring up hostility between states, between princes, and between parties, and taking the side of one against the other and thus gaining control over both, the British could never have conquered the land. Later also British rulers of India have continually employed the same policy of fostering divisions among the people.

Since the time of the early conquerors of India, this policy has been kept as much as possible out of sight ; and sometimes it has been denied ; and yet not unfrequently eminent officials have been frank enough boldly to declare and defend it. As early as 1821, a British officer, signing himself "Carnaticus," wrote in the *Asiatic Review* of May of that year : "*Divide et Impera* should be the motto of our Indian administration, whether political, civil or military."

About the time of the Mutiny, Lieutenant Colonel John Coke, Commandant at Moradabad, wrote : "Our endeavor should be to uphold in full force the (for us fortunate) separation which exists between the different religions and races, not to endeavor to amalgamate them. *Divide et impera* should be the principle of Indian government."

Lord Elphinstone, Governor of Bombay, in a minute, dated 14th May, 1850, wrote :

[†] This has been pointed out so often in Indian newspapers that latterly such riots have not been so rare in the Indian states as before. Editor, *M.R.*

"*Divide et impera* was the old Roman motto, and it should be ours."*

Sir John Strachey, an eminent British Indian civilian and writer on India, said : "The existence side by side of hostile creeds among the Indian people, is one of the strong points in our political position in India."

Mr. Gandhi tells us that Mr. O. A. Hume, for almost a lifetime a high official in India, once made to him the frank confession that the British government was "sustained by the policy of Divide and Rule."

All this has been perfectly natural ; and, if it is right for one nation to conquer another and rule it without its consent, then it has been perfectly consistent and perfectly right for Great Britain to employ this policy of fostering divisions among the Indian people so as to make her rule secure. A united nation is not only more difficult to conquer, but it is also more difficult to govern, to keep under subjection, than one that is divided into opposing factions, parties, classes, or religions. It would be very strange, therefore, if the British had not borne this fact in mind and taken advantage of it in practically all their government of India.

Of course, the question arose early with them, what particular division could be taken advantage of that would be likely to be most effective? The answer was not far to seek. Religious divisions generally strike deepest. Just as in Christian lands rulers have often availed themselves of the divisions of the people into Catholics and Protestants, arraying one of these religious communities against the other to serve their own political ends, so it was natural that the British in India should take advantage of the great and conspicuous religious division of the Indian people into Hindus and Moslems to serve their own British political ends. Perfect political unity between these two great communities would mean practically the unity of all India. The British well knew that a revolt, a strike for independence undertaken by a united India, could not be put down. They would have to surrender their dominance and give India self-rule. Hence, why should they not take every means in their power to keep the Indian people politically divided? Which, of course, is only another way of saying, why should they not avail them-

* For the three preceding quotations see "Consolidation of the Christian Power in India," by Major B. D. Basu, Chapter VI, pp. 74, 75. (R. Chatterjee, publisher, Calcutta, 1927.) Also *The Modern Review*, Calcutta, May, 1926, p. 556.

selves of what seems now, and always has seemed, the most promising way of attaining this end, namely, fostering estrangement between Hindus and Moslems? Although it has been denied that this has been the policy of Great Britain, the evidences of it, both in the past and in the present, are overwhelming.

The particular ways most employed by the British to keep the Hindus and Mohammedans apart have been, and are, two: namely, *favoritism shown by the Government to the Mohammedans*, which, of course, tends to create jealousy on the part of the Hindus, and therefore estrangement; and, of late years, *communal elections*.

The favoritism shown by the Government to the Moslems has taken many forms, and it has generally been hidden and elusive; but its existence has been, and is, unmistakable.

Ramsay MacDonald, in his "Awakening of India," (p. 283), calls sharp attention to the widespread "suspicion that sinister influences have been and are at work on the part of the Government; that Mohammedan leaders have been and are inspired by certain British officials, and that these officials have pulled and continue to pull wires at Simla and in London, and of malice aforethought sow discord between the Mohammedans and Hindu communities, by showing to the Mohammedans special favors."

India does not forget an address delivered some years ago by Sir Bampfylde Fuller, Governor of Bengal, in which that high official, employing a significant figure of speech, represented the British Government in India as having "two wives," Hindu and Moslem, and the Moslem wife was the Government's "favorite."

A year or two ago, Lord Olivier, who was Secretary of State for India in the Ramsay MacDonald Government, wrote a letter to the *London Times*, confessing in the plainest words this favoritism. He said:

"No one with a close acquaintance with Indian affairs will be prepared to deny that on the whole there is a predominant bias in British officialdom in favor of the Moslem community, partly on the ground of closer sympathy but more largely as a make-weight against Hindu nationalism."*

This statement made a great stir in London, and Lord Oliver was widely censured. Much of the feeling was caused by

what was regarded as his indiscretion in letting the public know something which the Government thought should be kept secret. He had "let the cat out of the bag", which was a grave offence.

Passing to the Communal Elections,—the influence of these in estranging different sections of the Indian people, especially Hindus and Moslems, is so obvious that no one dares to deny it. Just what are the Communal Elections? The plan of these, or to employ another name, the plan of Communal Representation, is a scheme by which men are elected to office not to represent the people as a whole, but a section of the people, a class, a division, especially a religious sect. The electorates are divided into compartments, so to speak, social, racial and religious; that is, the people who vote do not vote all together, as citizens all on an equality, and for representatives to represent them all as Indians, without reference to their social status or their religious faith, as is the case in this country and Canada and England and nearly all other countries. Instead of that, the members of different religious faiths, and different social classes and different races vote separately, and for candidates to represent them as belonging to separate and distinct faiths and classes and races.

For example, the Bengal Legislature of one hundred thirteen members has not been elected and does not exist as a legislative body of one hundred thirteen *Indians* representing *all* the people of Bengal, or *all* the people of this, that and the other *district* of Bengal. On the contrary, forty-six members of the Legislature have been elected as Hindus to represent Hindus; thirty-eight as Mohammedans to represent Mohammedans; sixteen as Europeans to represent the relatively very small number of Europeans; two as Eurasians or Anglo-Indians to represent that section of the people; five as landholders to represent landholders, etc., etc. Of course, the influence of such a dividing political system, of such a broken-up elective and representative plan, is in the greatest possible degree to destroy all feelings of citizenship, to crush out all patriotism, to prevent all interest in India as such or Bengal as such, and to destroy all care or concern for measures aiming to promote the benefit of the nation, the province or the city. Its influence is to cause all voters to concentrate their interest on the narrow and

* Quoted in *The People* (Lahore), of July 18, 1927.

selfish affairs of one's own particular class or race or religion. Could human ingenuity devise a political system in its very nature more certain to produce political, social and religious divisions and antagonisms, or better calculated to make religious, social and political unity in India impossible?

Community representation means representation, not, as in the United States or Canada or England, according to numbers of population, but representation according to classes, and groups (religious, racial, social and others), that is, a certain number of representatives is given to the Mohammedans, a certain number to Christians, a certain number to non-Brahmans, etc., etc., irrespective of whether these classes or groups are many or few.

Perhaps in order to be perfectly fair to the Government, it ought to be said that the officials who framed the system of communal elections and secured its adoption did so under the plea that thus they were giving representation to minorities.* But how could any intelligent statesmen or government administrators in the world fail to see that granting unjust favoritism to one religious community as opposed to another, must, in the very nature of things, create jealousy and a deep sense of injury in the mind of the religious community discriminated against, and thus prove a firebrand everywhere?

Do the Indian people want the communal system? The answer is, a few do. Extreme partisans, and narrow-minded sectarians, whether Hindus or Mohammedans, do; and extremely selfish men who care for nobody but themselves, and for no interests but their own or those of their own sect or class or party, these do. But these do not constitute the great body of the Indian people, or include the ablest and most trusted leaders. The Hindus, who constitute more than two-thirds of the population of the nation, are against it almost to a man. The three or four millions of native Christians are the same. The more intelligent, more progressive and better elements among the Mohammedans are against it. Who is responsible for this system?

Of course, the Government is. The

Government created it, and insists on keeping it.

It is true that the National Indian Congress in 1916 made the mistake of accepting the communal elections idea. But very soon it discovered its error. For some years past, strong efforts have been put forth from nearly all the more intelligent classes in India, of whatever name or faith, to induce the government to abolish this divisive and evil system. But the Government has been unwilling to listen.

About 1890, a number of Mohammedans under the lead of Sir Syed Ahmed Khan besieged the government for special concessions—for more political places and privileges than were their due according to their numbers. But the move was opposed by many Mohammedans. The *Moslem Herald* strongly condemned it as something sure to "poison the social life of districts and villages and make a hell of India." India owes the inception of the communal system seemingly to Lord Minto (Viceroy from 1905 to 1910), or perhaps to Lord Minto and Lord Morley together, in connection with the so called "Morley-Minto Reforms" of 1909.*

Says Sir Surendranath Banerjea in his book, "A Nation in Making," (p. 283):

"India owes to Lord Minto the system of communal representation for the Legislative Councils, from the meshes of which it will take her many long years to emerge."

* "December 6 [1909].—I won't follow you again into our Mahometan dispute. Only I respectfully remind you once more that it was *your* early speech about their extra claims that first started the M. [Muslim] tare."—Morley's letter to Minto: Morley's *Recollections*, Vol. ii, p. 325.

"Some months previously a Muslim Deputation had waited at Simla on the Viceroy, Lord Minto, to place before him and his Government a statement of the Muslim demands in connection with the Minto-Morley Reforms then foreshadowed. To follow the fashion of British journalists, during the War, 'there is no harm now in saying' that the Deputation's was a 'command' performance! It was clear that Government could no longer resist the demands of educated Indians, and, as usual, it was about to dole out to them a morsel that would keep them gagged for some years. Hitherto the Musalmans had acted very much like the Irish prisoner in the Dock who, in reply to the judge's inquiry whether he had any counsel to represent him in the trial, had frankly replied that he had certainly not engaged counsel, but that he had 'friends in the jury'! But now the Muslims' 'friends in the jury' had themselves privately urged that the accused should engage duly qualified counsel like all others."—Maulana Mohamed Ali's *Presidential Address at the Cocanada Session of the Indian National Congress, 1923.*

* It is to be borne in mind, however, that the Muhammadans form the majority of the population in the Punjab and in Bengal though they are a minority in India as a whole.—Editor, *M. R.*

The *Indian Messenger* (Calcutta) of May 20, 1926, also lays the responsibility for communal electorates or communal representation in India primarily upon Lord Minto. It says :

"British imperialism has never failed to do all in its power to keep India divided, by pitting minorities against majorities ; and in this way making British interests safe and secure."

In this connection it quotes Lord Minto as saying :

"I am firmly convinced that any electoral representations in India would be doomed to mischievous failure which aimed at granting a personal enfranchisement regardless of the *beliefs and traditions* of the communities composing the population of this continent."

That is to say, Lord Minto declares that the people of India ought to be represented in their municipalities, their legislative assemblies, etc., not according to their numbers, as for example, one representative for 10,000 people, or 5,000 people, or some other number, thus treating the people all alike as all standing on an equality ; but they should be represented according to their "beliefs and traditions"; in other words, persons of certain beliefs and traditions should be favored, while persons of other beliefs and traditions should be discriminated against.

Colonel Josiah Wedgwood, M. P., declares that the minds of those who formed the present Constitution of India (the "Government of India Bill" of 1919—"Dyarchy"), were so full of the idea of communal elections that "the very thought of *India* vanished from the Bill, to be replaced by consideration for the separate communities of *Hindu, Mohammedan, Sikh, Mahratta, non-Brahmin, Indian Christian, Anglo-Indian and English*,"—that is to say, representatives to the Assemblies and elsewhere, were to be elected, not as Indians, but as Hindus, Mohammedans, Sikhs, Christians, etc.; and not to serve India, their common country, but to serve primarily their own particular classes and religious sects.

As already said, no scheme could possibly have been devised more destructive of national unity, or more certain to create jealousy, rivalry and hostility among all religious sects, especially between Mohammedans and Hindus.

As Mr. Lajpat Rai has pointed out, an absolutely clear proof (even if there were no other) that the British find in the plan of communal electorates an effective means of keeping India divided and therefore of making their own mastery of her secure, is seen in

the fact that this plan receives the enthusiastic support of the British press of India and the Tory press of Great Britain, in other words, of all parties that want to strengthen Britain's hold on India ; as it receives the support of nobody who wants to see India united and advancing toward self-rule.

Although the communal election scheme is so shaped as on the whole to favor the Mohammedans above the Hindus, it is well-known, as has already been seen, that by no means all the Mohammedans "bite at the bait" (of excessive offices and other favors) which the British Government holds out to them. Not a few of their ablest, most honored and most influential leaders see what these favors mean and reject them with indignation, realizing that the true and permanent interests of Mohammedans as well as of Hindus can be secured only through a united India.

To cite conspicuous illustrations. As I write this, I have before me the Presidential Address of the President of the All-India Moslem League of 1915, in which that highly representative Mohammedan deprecates all antagonism between Hindus and Moslems, urges in the strongest terms the elevation of the Indian nation above all sectarian interests. He says :

"When the question concerning the welfare of India arises I am not only an Indian first, but an Indian next, and an Indian to the last. Favoring no community and no individual, I am on the side of those who desire the advancement of India as a whole. In the affairs of my country I stand for good-will and close co-operation between all communities, with a single eye to the progress of India, the mother-land alike of Moslems and of Hindus."

These words from the man holding the highest position within the gift of the Indian Mohammedans.

Another eminent Moslem, the Honorable Syed Sirdar Ali Khan of Hyderabad, says in *The Times* of August 1st, 1925 :

"No sane Mohammedan wants communal differences to be perpetuated. We want them to be eliminated.....The great majority of us trust that by co-operation a way may be found to a form of self-government that will be, not a Hindu government, but a government that will really represent India and will give to the Mohammedans that share in assisting the well-ordered progress of the country that they reserve by their numbers, their merits and their traditions."

Said Sir Syed Ahmed, one of the wisest Mohammedans that India ever produced :

"Hindus and Moslems are the two eyes of India, and one cannot exist without the other."

In August, 1927, Mr. Shaikat Ali, an eminent Mohammedan leader, Secretary of the India Khilafat Committee, issued and circulated widely a strong public statement deprecating the estrangement which, after a long period of "most remarkable amity and good-will," had sprung up of late between Hindus and Moslems, owing largely to the communal election system, and appealing in the most earnest way for harmony and co-operation between the two religious bodies, declaring that a united and self-governing India was the desire, the goal and the imperative need of Mohammedans as truly as of Hindus. He added that the whole Khilafat Working Committee was earnestly endeavoring to promote unity between the Mohammedans and the Hindus.

Thus we see that the evidence is simply overwhelming that the responsibility for the origin of the communal election plan rests wholly upon the British; and that if not their sole, at least their primary, object in maintaining it, against the protest of a large majority of the Indian people, is to create and preserve sufficient hostility between the two great religious communities of India to prevent their political unity and co-operation,—in accordance with the principle of "divide and rule," which has been the British policy in India from the beginning.*

Do the British officials really want to stop the riots? Many of the Indian people find themselves compelled to believe that they do not; they say, "If they *wanted* to stop them, they *would* stop them; for they have the power." Not a few Indians believe that the British regard the riots as a valuable asset,—as one of the best excuses they have for staying in India.

To be sure, the British proclaim to the world that they deprecate the riots, are pained and shocked by them, and want them to stop. The Indian people reply, "If what

you say is true, why do you do the things which promote them, and refuse to do the things which would prevent them? In other words, why do you insist on keeping the communal elections when you see that everywhere they create divisions and antagonisms and the spirit which tends to produce riots; and why do you refuse to give us in their place such elections as other civilized nations have, which tend to foster unity and peace?"

In August, 1927, Lord Irwin, the Viceroy of India, delivered a speech in Simla, the Indian summer Capital, calling public attention to the riots, which he represented as serious, giving statistics as to the number of persons killed and wounded during the preceding year and a half, and appealing to the officials of the nation and to the people to do all in their power to promote harmony and unity between the Hindus and Moslems so that the riot might be brought to an end. And yet, amazing as the fact seems, the speech did not contain even an intimation of willingness on the part of the Viceroy to do away with the communal election system which everywhere creates the divisions and hostilities from which the riots spring.

Lord Birkenhead, Secretary of State for India, in a speech delivered in the House of Lords, in March, 1927, declared, with an air of high and austere righteousness, that the Indian people need expect no concessions looking in the direction of self-rule so long as "sectarian violence" between Hindus and Mohammedans continued. And all the while his Lordship, himself, possessed the power to stop that sectarian violence, by changing the form of the Indian electorates; yet he refused to take even a step in the direction of stopping it.

An English writer has summed up in two sentences what he declares is the exact Indian situation: "We, the British, put on a face as long as the moral law and say to the Indian people, 'You want self-rule; we are preparing you for it, and will grant it to you when you are *united*,—of course we cannot before.' And then we turn round, grinning like the devil, and say to ourselves, 'We've got them in our power, and by the Eternal we will *never let them become united*, until water runs up hill and the sun rises in the west.'"

The present writer declines to adopt as his own the utterance of this Englishman;

* As showing the good feeling between Moslems and Hindus when not estranged by outside influences, it is worth while to notice that, from the first, Mahatma Gandhi, a Hindu, has been almost as much esteemed and honored by the Mohammedans of India as by the Hindus. Some of his strongest supporters always have been and are to-day distinguished Moslem leaders. Another thing which shows the fundamental friendship between the two religious communities is the almost unanimous election to the Presidency of the 1927 Indian National Congress, of Dr. Ansari, a Mohammedan, notwithstanding the fact that fully three-fourths of the members of the Congress are Hindus.

but he sees enough truth in it to desire to give it to his readers, and to commend it to the thoughtful attention of the Secretary of State for India and the British Government.

It is difficult to understand just what is the attitude of the British officials toward the riots. They seem both to want them to continue, and not want them to continue. They declare that they deeply regret them and are trying to prevent them; and at the same time they continue persistently to maintain the communal election system which, they know, produces them; and also they continue to use them as a seemingly prized and cherished argument for convincing the world that they (the British) must stay in India to protect it.

The situation is a puzzle. Certainly we are unwilling to think of men like Lord Birkenhead, the Secretary of State for India, and Lord Irwin, the Viceroy in India, as knowingly playing a double part, or as being otherwise than sincere when they solemnly declare that they deplore the riots and are trying to prevent them. Perhaps the kindest view to take is, that in setting up the communal system of electorates as a means of keeping the Hindus and Moslems apart, they have created for themselves a "Frankenstein," a something which they themselves cannot control, an agency which, while accomplishing the opposite which they intended, of dividing the people, has got out of hand and caused riots which they sincerely deplore. They attempt to wash their hands of responsibility for the riots, and place the blame upon the Indian people. The attempt is in vain. They created the cause; therefore they themselves are responsible for the effects.

They can get rid of the riots, and other

forms of dangerous hostility, in one way and only one. And that is by ceasing to show favoritism to the Mohammedans or to any other community or party; and by giving to India electorates and elections so planned as to unite the people and cause them all to vote together as *citizens* of a *common country*, and in the *interest* of their *common country*, instead of electorates and elections planned in their very nature to divide the people, by setting them to voting as *Moslems*, as *Hindus*, as *Parsis*, as *Sikhs*, as *Christians* and the *rest*, in the *interest* of their *rival sects*.

There is absolutely nothing fundamentally antagonistic between the Hindus and Mohammedans of India. They have lived together for the most part entirely peacefully and happily for more than seven hundred years, and are living together happily now in essentially every respect except as stirred to rivalries, jealousies and temporary hostilities by the presence and plannings of a foreign government, whose constant policy is that of the old Romans, *divide et impera*.

To conclude. Nothing is more certain than that the Indian people earnestly desire to get rid of riots and all forms of hostility between their two great and honored religious communities. How is it to be accomplished?

In the very nature of things, it can never be done through *foreign rulers* whose *interest* is and always must be, to keep them *divided* so as to make their *foreign rule secure*. It can be done only through a government of *their own*, some form of real *home-rule*, whose *interest* is *unity*, and whose *security* is to be *ensured through unity*.

[This is a chapter from the Author's forthcoming work, "India's Case for Freedom."]

ALL-YEAR COLLEGE

By DR. SUDHINDRA BOSE, M.A., Ph.D.

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IT seems strange that college and school buildings in India should stand practically empty through the long period of summer vacation. Why should books

and valuable laboratory apparatus lie idle when they can be used to extend the frontiers of knowledge? Does the mind of the student cease to grow during the long summer recess?

The regular college year in America begins in the middle of September and ends by the first week of June. This provides for more than three months of summer vacation—altogether too long a period of rest for any healthy young man with eager mind. A way has to be found to utilize the long summers for productive education.

UTILIZE SUMMER VACATION

The leading colleges and universities throughout the United States have special summer sessions. The courses they teach are of standard grade, and completed work receives proportionate college credit in the same way as during the rest of the year. In the main the professors are drawn from the older members of the regular staff of the college, but a goodly number of experts are also employed for the summer from other institutions.

In all departments rich offering of courses is made for undergraduates. Many of the courses are such as are not given during the rest of the year, and all are so ordered as to dovetail into the regular courses offered during the academic year. For teachers, who have been unable to complete the work for B.A. degree, this arrangement is of incalculable value.

Advanced courses are also given for post-graduate students. The proportion of such students being usually large in the summer enrollment, special facilities are offered for intensive study and research. The post-graduate work is so co-ordinated that it may be continued for successive summers without duplication. This permits students to forward their studies in summer towards a M.A., or Ph.D. degree.

The advantages of attending a Summer Session are so patent that in the last decade the enrollment of summer students has increased from 40,000 to 250,000. The Summer Session represents an organized use of leisure time. It all goes to show that an increasing number of students with intellectual ardor are utilizing their vacations to a good purpose. No one has a right to say that they are incapable of thinking, and that they should not acquire a college education from June to September.

The present writer was engaged, a few weeks ago, in teaching at a Summer Session of one of the best known government universities in the country. He found summer

study quite popular among college students. They were hard-working industrious men and women, who were relentless in their search for learning.

Summer students, as a rule, are a shade older and maturer. I had in one of my classes a student who was well over sixty. She was apparently as knowledge-hungry as the rest of her class-mates, who were on an average thirty years her younger. According to educators at Columbia University who have experimented with adult capacities for learning new subjects, people are never too old to learn. Up to the age of fifty, everyone has an equal chance to master a new subject. After that age limit, the learning capacity decreases about one per cent.

EDUCATION'S INDUSTRY

The major industry of America appears to be not automobiles, or steel, or railroads, or oil, but education. Were the assets of all the college and university endowments counted up, the figure would reach an astounding total of many billions.

"Cursed be he who burdens discussions with facts," is the edict of many a decrepit pedagogue. I am, however, willing to brave the holy wrath, and indicate why education is one of the biggest industries of the United States. Consider, for instance, the huge amount of money tied up in educational "plants."

Harvard University has 207 million rupees; Columbia, 177 millions; Yale, 123 millions; Chicago, 105 millions; Leland Stanford, close to 84 millions; Carnegie Technology, Northwestern, and Princeton struggle along with a paltry 30 millions to 45 millions; and even the sorriest of institutions gets over the 3 million rupees mark or perishes. Education is really one of the most important enterprises in which American society is engaged.

Gifts are made no longer by the thousands but by the millions. George Baker, the New York railroad magnate, has just added 3 million to the original 15 million rupees he donated to the Harvard Business School. This is representative of the scale on which the endowments pile up. Thus it is not surprising to read that Princeton University has just received over 7 lacs of rupees for a mere theatre. If America is a land of millionaires, they at least know how to make their millions serve the cause of education, research, and knowledge.

GET AN EDUCATION

No one, of course, is lunatic enough to maintain that mere college buildings and equipment constitute education. They are only instruments—instruments to prepare folks to serve their fellowmen and their country. And what is this preparation but another term for education? Moreover, that education is positively defective which “so shrivels one’s heart as to separate him in sympathy from his fellows”, or to turn against the public “the weapons put into his hand by the public for the promotion of common weal”. Liberal education should be available, throughout the entire year, not for a seedy leisure class but for all classes which are to determine the future welfare or ill-fare of the nation.

That college education has been a very important element in American success is true beyond a shadow of a doubt. The current *Who’s Who In America*, which publishes 27,000 sketches of successful Americans, notes that practically 77 per cent. of these persons attended college. The reason why higher education is so greatly in demand is because it has proved to be the determining factor in the attainment of the most desirable positions in life.

At the end of the Great War, thousands and thousands of young men released from military service rushed in for college education. Consequently, colleges and universities were so overcrowded that they raised the standards of admission to keep out the flood of young people, many of whom were regarded as unfit for higher education. Whether these students were of the type which could profit much by college training is a disputed question. The thing, however, which interests me most in the American system, especially after the late war, is its incessant and insistent stress upon the nationalistic character of education.

SCHOOLS TO PROPAGATE NATIONALISM

Nationalism, as has so often been noted by historians, is a cultural phenomenon. It can be acquired from one person to another. Not being “in the blood”, it cannot be transmitted biologically from one generation to another. Like any other cultural product, nationalism can be built and acquired by means of education. If in India we have been indifferent to our

nationalism until lately, it is simply because we neglected—even positively despised—the kind of education which develops robust nationalism.

Education in America has been looked upon from the very beginning of its existence as the greatest engine of creating nationalism. To the end that the masses may be literate and patriotic, the State established and maintained schools for all its citizens.⁶ Thus the Constitution of Massachusetts, which was adopted in 1780, contained the following provision:

“Wisdom, and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties; and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of Legislatures and Magistrates, in all future periods of this Commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them; especially the university at Cambridge (Harvard), public schools and grammar schools in the towns.”

America, of all the Western countries, was the first nation to establish and maintain government-aided schools for all citizens in order that they may be loyal and patriotic. After the United States came France, whose Constitution of 1791 had this provision:

“There shall be created and organized a system of public instruction common to all citizens and gratuitous in respect of those subjects of instruction that are indispensable to all men. Schools of various grades shall be supplied according to need over the entire kingdom. National holidays shall be designated for the purpose of preserving the memory of the French Revolution, of developing the spirit of fraternity among all citizens, and of attaching them to the constitution, the country, and the laws.”

In Prussia, King Frederic William II issued in 1794 the edict:

“Schools and universities are state institutions, charged with the instruction of youth in useful information and scientific knowledge; such institutions may be founded only with the knowledge and consent of the state;.....all public schools and educational institutions are under the supervision of the state, and are at all times subject to its examination and inspection.”

In England, the state did not assume responsibility for elementary education till 1870. England made instruction obligatory in 1880, and free in 1891, and the national Board of Education was organized only in 1899. At the present time virtually all modern countries, possessing conscious nationality, have some system of state-support-

ed national schools. What has India to show for itself?

I know the worst that can be said against America; but to me the most significant fact about this country is that it offers every boy and girl, rich or poor, the opportunity to get an education. Education is the heritage of American youth. It is regarded not merely as a precious boon, but a patriotic duty.

What we need most urgently in India now is not the narcotic teachings of so-called

Vairagya and *Mukti*, but, as the lamented Sister Nivedita said long ago, a sturdy "philosophy of citizenship"—a gospel of education and action which will help us win our full share in the vitality of the world. We have a long way to go. Our schools and colleges should be all-year social laboratories. They should teach us the best ways of living together, of taking an active non-quietist part in the affairs of the nation and the world.

WHAT ABOUT THE HINDUSTANI-SPEAKING PROVINCES?

BY PANDIT DWARKA PRASAD MISHRA, M.L.A., *Jubbulpore*

IN the course of the historic debate on the subject of extension of the Mont-Ford Reforms to the North-West Frontier Province held on 19th March, 1926, Sir Alexander Muddiman is reported to have said:

"If the Government's sources of information were confined to the proceedings of this House, the deduction to be drawn from the debate, so far as I have listened to it, is that the subject is one in which the Hindus of Northern India have no interest.....I should conclude this, and indeed an uninformed spectator in the gallery could hardly fail to come to that conclusion. On the other hand he could have come to the conclusion that it was a matter of passionate interest to the Hindus and the Brahmans of Southern India."

Though later on Sir Alexander characterised this deduction as "entirely erroneous" and ascribed the apathy of the Hindus of Northern India to a "conspiracy of silence", yet thoughtful observers are painfully aware that the conspiracy was not one of silence but of blissful ignorance.

The anti-partition movement in Bengal kindled into flame the inherent Bengali nationalism and through Orissa it quickly spread into Andhra and other Dravidian Provinces. Maharashtra has never lacked this sub-national spirit, and so far as Gujarat is concerned, even the Mahatma has a soft corner for it in his heart and not infrequently talks of his "little Kathiawar". Nay, the Hindu people and politicians of these provinces have gone further and have studied similar problems of Northern India with amazing depth. No wonder then if the

problem of the Frontier Province was one of "passionate interest" to Sir Sivaswamy Iyer, Diwan Bahadur T. Rangachariar and other Madras members of the Second Legislative Assembly.

Unlike their Hindu brethren the Muslims of Northern India are also keenly alive to these problems, though they, almost invariably, give them a communal colour. In the January session of the present Assembly an Oriya member demanded the amalgamation of all Oriya-speaking tracts with the province of Bihar and Orissa. While not a single first-rate Hindu politician from the north took part in the debate, an eminent Muslim from the U. P. opposed it on the ground that

"Inclusion of Orissa in the province of Bihar is responsible for the low percentage of Mussalmans in the province, and if other Oriya-speaking tracts were to be brought under the province of Bihar the percentage of Musalmans would still go down".

The last but one session of the All-India Muslim League held at Aligarh emphasised the preservation of the Muslim majority in the Punjab, Bengal and the N.-W. F. Province in case any territorial redistributions were made. At Delhi the Muslim leaders went further and pressed for the creation of a new province of Sindh with an over-whelming Muslim majority.

With the above facts before us it needs no great play of imagination to understand the position of the bureaucracy. Though always

justifying the existing provinces of British India on the ground of their being primarily administrative divisions, it has never hesitated in the past to exploit Hindu apathy and Muslim communalism in its own interests. A mere cursory examination of the political map of India will make it as clear as raised letters to the blind that the policy of divide and rule has been the determining factor in its shaping. In the 19th century the dominant aim was to dismember warlike communities and in the present century the motive seems to be the partitioning of "agitating" provinces. The attempt to split up Bengal into two parts, the avowed decision to keep N.-W. F. Province separate from the Punjab and the removal of the seat of the Government of India from Calcutta to Delhi and that of the U. P. Government from Allahabad to Lucknow furnish indisputable evidence.

The future? The bureaucracy is to continue its present policy. There is no sign of the Muslims revising their attitude. The question is: Are the Hindus of Northern India also to perpetuate their present attitude? If they do so, they are bound to be taken unawares in the future as they have been in the past. There is no vain assumption in saying that the manner in which they met the situation created by the Delhi proposals was anything but graceful. Beginning from the discussions in the Assembly lobbies that followed the announcement of these proposals, right through the conference of the Hindu Members at Delhi, the session of the Hindu Maha Sabha at Patna and the meeting of the All-India Congress Committee at Bombay, the Hindu position remained unsettled and indefinite. They expressed one view at Patna and some of them helped in the adoption of the contrary view at Bombay. Moreover, both at Delhi and at Bombay the Hindu spokesmen were Bengalis and Maharashtras and not men from the Punjab or the U. P. At the latter place the guiding spirits were Messrs Jayakar, Kelkar, and Moonje, especially the first, who, by associating the vexed question of the separation of Sindh with the principle of linguistic division of India, gave a decisive turn to the proceedings.

I am far from saying that Bombay's was the last word of political wisdom on the Delhi proposals. But it may be safely asserted that the linguistic principle has met with almost universal approbation. Apart from the general soundness of the doctrine, its chief

merit lies in the fact that it will once for all raise the question of provincial redistributions, at least in a major portion of India, above the possibility of bureaucratic and communal exploitation. But what about the Hindustani-speaking provinces?

The language variously called as Hindi, Urdu or Hindustani is spoken in the British Indian Provinces of the Punjab, Delhi, the U. P., Bihar and fourteen Northern and Eastern districts of the Central Provinces. How is the linguistic principle to be applied to the vast area covered by these territorial divisions? Are their inhabitants numbering no less than 100 millions, to be brought under one common administration or are they to be distributed into several provinces? If the latter arrangement is to be favoured, how many provinces will meet the requirement? These are some of the questions that must present themselves to the minds of the people. The reason why they have not agitated them in the past, in fact the entire cause of the apathy of the Hindus of the Northern India, can be safely ascribed to the fact that these provinces have been, both in ancient and mediaeval times, the seat of the Indian empires, and consequently, like Italians and Germans in the 18th century, the Hindustanis find it hard to confine their thoughts and aspirations only to the parts of India inhabited by them. But as the progressive nationalism of England and France forced Italy and Germany to limit their boundaries, in the same way if the Indus and the Gangetic plains are to keep pace with Bengal and other fast developing sub-nationalities of India, they must clean their slate and, forgetting their past glories, set their house in order.

But my purpose here is not to advocate provincialism. The problem has to be envisaged from a wider angle. If I call upon men of light and leading in Hindustan to pay immediate attention to it, it is because once the application of the linguistic principle deprives the bureaucracy of its opportunities to create mischief in the rest of India, we can rest absolutely assured that with unerring instinct it will turn its attention to the Hindustani provinces. There are not wanting signs even to-day of its desire to fish in the unsettled waters of Hindustan. During the last three years there have been persistent rumours in the U. P. that the separation of Oudh from the province of Agra was being contemplated. The removal of the capital of

these provinces from Allahabad to Lucknow coupled with the irritatingly frequent assurances of the preservation of the status of the former and the raising of the status of the Judicial Commissioner's Court of Oudh to that of a Chief Court are straws pointing with evidential import the way the wind is blowing. Of late these rumours have begun to assume a definite shape. It is stated that the Rohilkhand Division of the Agra province and Lucknow and Fyzabad Divisions comprising the province of Oudh, are to be formed into one separate province of Oudh, that the present Delhi province is to be enlarged by amalgamating with it the Ambala Division from the Punjab and the Meerut Division from Agra; and that the Central provinces and Berar are to be broken up, the Marathi tracts being transferred to Bombay and fourteen Hindustani districts to be joined to the remaining districts of Agra province with Allahabad as the capital of this new province. It is also being rumoured that the districts of the Benares Division, where Permanent Revenue Settlement prevails, may be transferred to Bihar. From all this it is evident that the scheme affects almost all the provinces in which Hindustani is the prevalent language.

It is not difficult to understand the motives underlying the projected changes. Oudh and Lucknow, dominated as they are by the reactionary Taluqdars of Oudh, will shield the bureaucracy from nationalist Agra and its talented politicians. Similarly Delhi and the two divisions of Ambala and Meerut, when constituted into one province, will be less uncomfortable than what they are at present in the company of the Punjab and the U.P. The Hindi districts of C. P. have earned a bad name for themselves in the present decade and their amalgamation with the bigger, though mutilated, province of Agra is sure to result in the softening of their political tone.

With the history of the partition movement in Bengal before them, it is obvious that the Government would not have contemplated such a daring scheme of the utter dismemberment of the Hindustani people, had they not been sure of some sort of support from the people themselves. They know that the Hindustani race, already split up into so many provinces, cannot present a united front like the Bengalis. The sentiments of the Hindustanis mainly centre round the historic cities of Lahore, Delhi, Agra,

Lucknow, Allahabad and Patna. They have not yet seen the vision of a united race, seen by Cavour in the case of Italy and by Bismarck for Germany. The Government know all this. They also rely on the communal feeling of Hindustani Muslims. Rohilkhand and Oudh, separated from Agra, are expected to raise the percentage and influence of the Mohammedans. The united provinces of Delhi and Ambala and Meerut Divisions may secure a similar advantage for them. Then there is a section of politicians in the province of Agra who in its anxiety to get rid of the influence of the Oudh Taluqdars in the U. P. Legislative Council, does not hesitate even to demand the separation of the two provinces. Lastly, by the masterly stroke of making Allahabad the head-quarters of the reconstituted province of Agra, the Government hope to placate and gain the support of Allahabadi politicians, some of whom would go any length to restore the declining prestige of the town.

Is it not truly deplorable that while the Oriyas, the Andhras, the Karnatakis, and other subnationalities of India are evincing a fixed and unalterable determination to unite, the Hindustanis propose to play into the hands of the bureaucracy? I need hardly say that no pains should be spared to avert this eventuality. Let me make a suggestion. Let about a dozen men from the Punjab, Delhi, Agra, Oudh, Bihar and C. P. sit together and discuss the problem of the unification of the Hindustani people. They should examine carefully the possibility of bringing under one administration all the Hindustani-speaking people. Though aware that a mere suggestion of this nature is staggering to the imagination of the average Hindustani I must unhesitatingly say that it is well worth a consideration. But if after serious investigation this is considered to be outside the range of practical politics, let the Committee suggested above, formulate a scheme of dividing the whole Hindustani area and population into two provinces. The division of the Hindustani language into Western and Eastern Hindi by Sir G. Grierson, the reputed author of "The Linguistic Survey of India", can help them to draw a dividing line between Western and Eastern Hindustani. But this is a matter of detail and can be easily settled. What is inconceivable to me is the creation of more than two provinces. This will not only dismember the Hindustani people but will also endanger the future of

other races of India. Every student of Indian history knows that whenever a conquering people from the North-West have succeeded in occupying Hindustan, they have never taken more than a decade to overrun Bengal on the one hand and Malwa and Gujerat on the other and to threaten the independence of Maharashtra and the Dravidian lands. In the whole course of Indian history only twice the entire Gangetic plain under one administration was called upon to face foreign invaders, viz, in the times of the Nandas and their successor, the Emperor Chandragupta. The very news of

the extent of the territories and vastness of the resources of the former obliged Alexander to retrace his steps westward from the banks of the river Bias and the latter inflicted a defeat on the invading Greeks under Seleucus Nikater. Thus a strong Hindustan means a strong India. Should not then even the Bengali, Madras, Maharashtra, and Gujrati politicians co-operate with the Hindustani leaders to undo the wrong done in the past, to prevent its aggravation in the future and to give us a united Hindustan in the United States of India?

MR. EDWARD THOMPSON AND RABINDRANATH TAGORE

By PROFESSOR PRIYARANJAN SEN

MR. Edward J. Thompson was a well-known professor, in the days when he worked in the Wesleyan College, Bankura. He has now achieved a sort of notoriety by writing on Rabindranath Tagore a thesis which he submitted for the doctor's degree of the London University. However ill we may choose to speak of that thesis, it must be admitted that the author has been working on Tagore for some years together, and that his literary abilities are not to be despised. His *Other Side of the Medal* has come in for its share of praise from the Indian Press, and rightly so; for the book, though written with an average Britisher's bias, has been written with the professed object of doing justice to the Indian cause by according to it a fair treatment. So far as Bengali literature is concerned, however, apparently his knowledge of it is not so comprehensive as to fit him for a study of Rabindranath, and we propose here to read his version of Tagore's বিদায়-অভিশাপ, his *Curse at Farewell*, just to note how ill equipped he is for undertaking such a study.

Mr. Thompson has contributed a valued introduction to his own version, where he says:—

"Rabindranath Tagore's work has been so long before the outer world that he should now be

treated seriously as a writer, and studied in foreign countries as any other first-class poet is. His own versions, published as *Gitanjali* and *Chitra*, must stand for their intrinsic beauty and essential faithfulness. But the rest of his work would gain by reissue in chronological order, with accurate representation of what his own actually says, and with a minimum of notes. At present he has no notes, and often slurs over difficulties by rendering Indian thought and mythology as if they were colourless imitations of Western thought and mythology," (*The Curse at Farewell*, pp. 14-15.)

In the light of the above extract it behoves us to see how far Mr. Thompson's own version is accurate, and whether he has sufficient knowledge of the Bengali language to enter into the spirit of the poet whom he seeks to rectify and then to praise. Hence the necessity of a textual comparison which will give us highly curious results.

(i) On page 2 of the Bengali original (2nd edition, 1922, published by the Indian Press Ltd.) we get:

অন্তরের প্রান্তে যদি
কোন বাহ্যি থাকে, কুশের অকুরদম
সুদৃষ্টি-অগোচর, তবু তীক্ষ্ণতম।

The English version (Mr. Thompson's) hardly does justice to it—to the phrase সুদৃষ্টি-অগোচর, which has a subtle connection with বাহ্যি; for it stands as—

If anywhere, if any wish endure,
'Twill sting like kusa-grass, whose barb unseen,
Though imperceptible, is piercing keen. (P. 18.)

Mr. Thompson is a poet, and his rendering may have its value from the artist's point of view; but without being so absurd as to rival him in that respect, I would suggest the following version in prose as more accurate:—

"If in the farthest recess of your heart there lurks some desire like the tender Kusa-grass, all unseen to human view but stinging intensely."

(ii) At the bottom of the same page occurs "স্বপ্নক্ষেপে!" Evidently it is a case of address, a polite form used by Kach in talking to the maiden Debjani—addressing her as a damsel having auspicious signs, and the punctuation mark is a determining factor. But Mr. Thompson makes it, "in this auspicious hour," confounding it probably with স্বপ্নক্ষেপে, and ignoring the note of exclamation, or mistaking it for a full stop.

(iii) যাও তবে ইন্দ্রলোকে আপনার কাজে উচ্চশিরে গৌরব বহিয়া।—(page 3)

Here আপনার কাজে evidently means 'bent on your duty', 'to work out your purpose', or 'your task to achieve'; it cannot mean, as the very learned translator would have it—"your task achieved" p. 19). It seems to be a case of confusion between the past and the future.

(iv.) On the same page and in the same speech occur two other, let us say, discrepancies.

নাহি ছিল কেহ

অরণ্য করায় দিতে স্বপ্নময় গেষ,
নিবারণিতে প্রবাস-বেদনা।

Here Debjani seeks to draw out from the young scholar some admission as to the beneficial nature of her own influence during his stay at her father's place. But this is interpreted as—

But was there no one, say,
The thought of whom would make your exile light
And fill the house with joy? (p. 20.)

This is an enquiry; and not an accurate rendering at that. The veiled suggestion thrown out is spoilt in the directness of the question put. The following version in prose is more faithful:—

"There was no one to remind you of (your home full of joy, to relieve the sorrow of exile."

(v) On the same page and in the same speech—

কোথা হেথা অনিলিত মুখ
স্বপ্নললনার

This is what Debjani is asking herself; not, as Mr. Thompson would persuade us to believe, what she would have Kach ask himself;—as in his version—

Ev'n so, your mind aloof
Asked, "Where shall I the bliss of heaven obtain?
Where see the laughing countenances again
Of heaven's coquettes?" (p. 20)

Debjani is artfully dwelling on the inconveniences from which Kach must have suffered while away from home—"Where are to be seen here the exquisite faces of the ladies of heaven!"

(vi) On page 4, in Debjani's speech where she seems to thrust out Kach from her presence, we find—

যাও বন্ধু, কি হইবে সিধ্যা কাল নাশি,
উৎকণ্ঠিত দেবগণ।—

Naturally the gods are anxiously expecting him, because on him depends their fate—it was on a commission from them that he came out. An entirely new colour has been put by the translator:—

Your goddesses, my friend, impatient grow. (p. 22).

The original means—"The gods are waiting anxiously."

The translator does not seem to know the difference between gods and goddesses.

(vii.) দশ শত বর্ষ পরে এই কি বিদায়? (p. 4.)

This note of query is absent from the English version—

"And thus, after a thousand years have gone,
Farewell!" (p. 22)

Where it is possible to retain the tone of the direct speech, is it advisable to change it, though, it may be admitted, without entirely spoiling the sense? The above line may be more faithfully translated as—"Is this how we part after a thousand years have gone?"

(viii.) On page 5, we get

এর পরে

নাহি মোর অনাদর,—চিরপ্রীতিভরে
চিরদিন করিব অরণ।

(To this I am not indifferent,—I will cherish its memory lovingly and for ever.)

For this, all that Mr. Thompson has got to say is:—

I will revere
Their memory lovingly.

(ix) On the same page we meet with মধাহ্নের স্বপ্নভাপে; this স্বপ্নভাপ has not been rendered by any corresponding term in the English version, and দার্ষ ছায়াখান in the

banian tree is the "hospitable shade," দীর্ঘ implies length and is hospitable only by implication.

(x) স্বধা হ'তে স্বধাময়

দুধ তার ;— (p. 7)

This has been translated as
"Nectar from nectar was her milk!"

"More nectarine than nectar" gives a better sense.

(xi) আর মনে রেখো, আমাদের কলস্বনা

স্রোতস্বিনী বেণুমতী (p. 8)

"And Benumati, too, our singing river, Remember."

কলস্বনা—singing, স্রোতস্বিনী—river; are hardly adequate synonyms. There is an appeal to the ear and the eye which this version misses altogether. A more faithful rendering would be—"And Benumati, too, our river, murmuring sweet and flowing on, remember."

(xii) On page 10,

তোমারে সাজে না শ্রম, দেহ অমুমতি

ফুল তুলে দিব দেবী।

"Goddess, these flowers"—I humbly 'gan implore,
"Let your slave carry for you—'tis a task
Becomes you ill."

তুলে here means to pluck; it cannot, here at least, mean to carry. Does it ever mean that, I wonder! A somewhat faithful rendering in prose would be: "Toil does not become you; permit me, I will pluck flowers (for you), lady."

(xiii) On page 10, again, we find

আমি গেছ তাঁর কাছে। (I went to him)

rendered as
I solved that dread!

Why this falling off from the literalness of the translation—this "slurring over difficulties," to quote Mr. Thompson himself? Is it because of the word গেছ? This reminds me of a story. An Englishman, a candidate for his proficiency examination in the vernacular, was asked to translate and reply to the question, মশায়ের নাম কি? He had read Bengali books but unfortunately মশায়ের presented a difficulty he could not get over.

(xiv) আজি এরে দেখায় সুন্দর (p. 12) has been rendered, by what twist it is difficult to say, as

"Oh, let that glimpse still beautiful abide!" (p. 33)

What the original means to say is:—"This looks beautiful to-day."

(xv) "Now shall you see how bold a woman's mind!" (p. 36)

Is this, we ask Mr. Thomson, an accurate, rendering of

তাই আজি হেন

স্পর্কারমণীর। (p. 13)

The emphasis in the original is on the reason of this boldness, "Hence to-day such boldness in a woman."

(xvi)

দেখি নাই আমি

মন তব? জান না কি প্রেম অন্তর্যামী?

বিকশিত পুষ্প থাকে পল্লবে বিলীন,

গন্ধ তার লুকাবে কোথায়? (p. 14)

we read in Mr. Thompson's translation—

Your heart I never read?

You do not know love rules it? Ev'n when dead
The flower o'erblown clings to its withered spray—
But where has gone the scent? (p. 37.)

Let the reader judge if this is faithful to the original, if the sense of the original has not been wholly lost. Does বিকশিত mean o'erblown and পল্লব withered spray? বিকশিত means blown, and পল্লব means the tender spray. 'O'erblown' and 'withered' are strange intrusions.

(xvii)

রমণীর মন

সহস্রবর্ষেরই মধা সাধনার ধন।

(p. 16)

The force of this ই in সহস্রবর্ষেরই has been lost in the English version. The insertion of an additional 'Even so' would have admirably suited the purpose.

(xvii) In the next speech, by Kach, শুভে has no corresponding term in the English version; it is simply passed over. So is অহরহ (constantly) in Debjani's speech which follows it. In this long speech, গ্রন্থ রাখি is translated into 'would fling your books,' but is the use of 'fling' here justified by the sense of the passage? It means "putting the book aside." The same remark would apply to দয়া করি দিতে জল তুলে—'would you take my pitcher from me'; for 'would kindly or graciously fill my pitcher for me';—জলসেক করিতাম তরু-আলবালে watering our creepers, for sprinkling water on to the trenches round the trees; পালন = to pet? পালন rather means to protect.

(xix) In the reply given by Kach in which he admits his love,—ছিল মনে কব না সে কথা—

What thought was in my mind it matters not.

This is Mr. Thompson's version, for "I thought it would remain untold—I would not speak of it."

(xx) আমি বর দিচ্ছি দেবী = I have chosen ! lady.

Literally, "Lady, I give you this my blessing—"

From the above I hope it will be clear how insufficient is Mr. Thompson's equipment in Bengali, how difficult it is for him to deal with the niceties of the vernacular, and consequently with the subtle touches of the Poet. I am afraid it is very unsafe for him to speak of accuracy as his strong point and to represent the poet as slurring over difficulties in his own versions—it is just like a man pelting others with stone, himself living in a house of glass. Without a more intimate knowledge of the Bengali language it is impossible, absolutely impossible, to understand and appreciate the Poet's turns

of thought ; and translation without understanding spells danger, if not absurdity. Mr. Thompson writes excellent English no doubt, for which he requires no testimonial from any Indian ; there is a literary quality in his phrases that is extremely delightful ; his noble intention to bridge the gulf between the East and the West, or to read the message of the East with a Westerner's eyes, is laudable indeed ; but this noble intention by itself is not everything ; and his other capacities, however brilliant, fail to be a substitute for his ignorance of the Bengali language. Much has been said recently about his book on Rabindranath Tagore ; the above will have made it clear that even in handling a short dramatic poem of the Poet he fails miserably and makes at least twenty mistake, in the course of twenty pages.

AESTHETIC INDIVIDUALISM, AND ART AND MORALITY

IN his *Main Currents of Modern Thought* (English translation, Fisher Unwin, 1912) p. 393 ff. Rudolf Eucken, the German philosopher, who is also a Nobel prizeman in literature, discusses the problem of art and morality from the standpoint of aesthetic individualism.

"Morality demands a subordination to universally valid laws, art on the other hand, desires the freest development of individuality, morality speaks with the stern voice of duty, art invites the free play of all our forces ; morality has its dwelling-place in the sphere of pure inwardness and is prone to think but little of visible achievement, while art values only that which can be outwardly embodied."

Reviewing the history of the problem in the Greco-Roman world, the Middle Ages, and the period of the Enlightenment with its New Humanism, he says :

"Our historical examination shows that this antithesis has existed for thousands of years. It is no temporary state of affairs ; again and again morality has reproached art with disintegrating life and rendering it effeminate and inert and in its turn morality has been charged with being hard, mechanical, and soulless. Further, we have convinced ourselves that these same two elements which become so widely separate on the lower levels of life, tend on the highest level to approach one another ; in the case of creative minds, the opposition, if not entirely removed, is at any rate greatly reduced ; such minds clearly prove that

spiritual life cannot dispense with any of its aspects, and that the blame for this state of division must be attributed to man rather than to the nature of the problem itself. In reality, morality and art cannot take up their own tasks in a really worthy manner without each recognising the other to be not only important but indispensable ; they cannot fulfil their respective missions without taking their places in a comprehensive whole of spiritual life, and seeking an understanding in this relationship."

After developing this position philosophically, the author comes to discuss the attitude of modern æstheticism towards art and morality.

"In the Renaissance an æsthetical view of the world and of life in general attained full consciousness for the first time ; now the beautiful became the chief instrument in the development of life, the most important means for the expression of every kind of power and for the self-realization and self-enjoyment of man. Art taught life to find itself, to reach its own highest level. At the same time life rejected as unreal all invisible ties ; predominantly devoted to immediate reality, it aspired, through the control of inner and outer nature, to realise a full and boundless happiness. Filled with a powerful desire for life and a proud self-consciousness, it was easy for men to look upon morality as a restriction imposed from without, as a rigid ordinance and a tiresome constraint ; the stronger the individuality the more he seemed justified in shaking off all such constraint and following solely his own inclination. Hence arose the immorality of the Renaissance,

a chief reason of its collapse as a world-dominating power."

"A tendency compounded of individualism and æstheticism has evolved the catchword 'new ethic,' a phrase which has acquired considerable influence, more particularly in feminine circles," Eucken protests against the use of the word "ethic" in this connection.

"We have been accustomed to understand by morality an order removed from mere individual whim or desire and associated with a high respect for duty and conscience. That which æsthetical subjectivism offers us under the catchword of the new ethic is in reality a finer form of epicureanism, a self-indulgence on the part of the individual, who frees himself from every restriction; those who find satisfaction in it should, in consistency, reject both ethics and religion as fundamentally erroneous and remove them from their sphere of thought. They should not however make use of these names to gloss over a mode of thought which is essentially different."

Æsthetic subjectivism decries conventional morality as nothing more than an order of social life to which custom and use has imparted an appearance of sanctity.

"To begin with, morality is something other than its visible representative, social order, and moral conduct is not identical with social correctness. On the highest levels of moral creation this correctness has been but little valued. The idea of making the mere means the dominating aim has been decisively rejected. Nevertheless, in spite of its inadequacy, the means is by no means valueless. It does not follow because certain institutions have become problematical that all social order should be decried as an undue restraint, as human affairs are, it is an indispensable means of raising life to a certain level and offering an adequate resistance to the ceaselessly active disruptive forces. Only an unlimited optimism, so naive that we are tempted to call it childish, could possibly cherish the delusion that if humanity were granted unlimited freedom the whole of life would become joyful and harmonious. Such optimism might be described as amiable if the superficiality with which it fascinates semi-educated people did not make it dangerous. It may seem regrettable that man should need social order for the disciplining of his desires, but that is not the fault of the order; those who object to it should, if they are logical, reject every medicine which does not taste agreeable."

True, to stultify the senses is no remedy.

"For, after all, what inner purification of the soul or development of spiritual life is gained by such a misuse of the senses? Moreover, this repression of the senses, like everything unnatural, must produce greater evils than those which it undertakes to remove. Nature is in the habit of taking a severe revenge for misuse. But the matter does not end with the rejection of this type of asceticism; it is not so simple as it often

appears to be from the point of view of æsthetical subjectivism. The sensuous and sexual side of life shows us man associated in the most intimate manner with nature; here, more than anywhere else, nature holds him fast. Yet, at the same time, the development of spiritual life has raised him far above nature,.....should it be free to follow its own course in complete freedom, without reference to the higher aims of the spirit according to the whim and desire of the individual, or should it subordinate itself to the purposes of the spiritual life, here finding its measure? Those who, bearing in mind the indispensable rights of nature, decide in favour of the former course, usually, overlook the fact that in our complex and frequently perverted civilization we have no longer to deal with pure nature; the sense element in modern life is often refined and artificial, nay, degenerate. In order to separate what is genuine in nature from what is not, we need the assistance of spiritual work. A simple capitulation to the so-called sense element in the life of to-day is absolutely out of the question".

The position of art in modern life may be briefly expressed by the formula, *l'art pour l'art*.

"No friend of art will contradict the negative side of this statement. Art should not serve foreign purposes: it should not lend aid to morality, politics, or religion, and thereby sink to the level of 'art with a purpose', which may be able to fascinate for a moment but which cannot promote any real progress. It is not so easy, however, to interpret this saying in a positive sense. To-day it is often asserted that art should be indifferent to all matter and content, concerning itself solely with the perfection of its form; in this way will it be able to stand entirely alone and be able to go its own way in perfect freedom. But is such a separation from the rest of life conducive to the interests of art itself; can it under these circumstances achieve the highest of which it is capable? There is very great danger that in following this path, art may degenerate into a mere mastery of form, a fascinating and dazzling display of highly technical skill which neither has the whole man behind it nor is able to influence the whole man. Art of this type may make great discoveries in the sphere of sense experience: it may be able to enrich and perfect our sensibilities in undreamt-of fashion, it may revel in the overcoming of difficulties, but it can bring but little benefit to the human soul, and it will not be able perceptibly to elevate spiritual life.....An art devoted preponderatingly to form easily becomes a mere matter of professional dexterity...This gives rise to a predilection for the eccentric, paradoxical, and exaggerated...Genuine independence is to be found only when the creative work proceeds from an inner necessity of the artists' own nature. But this cannot take place unless there is something to say, nay, something to reveal."

This leads Eucken to devote a few words to the relationship between modern art and the sex question.

"Only an inartistic mode of thought can object to art occupying itself thoroughly with this

subject rather than withdrawing from it. But that art should often, with such visible predilection, place sex in the foreground and dwell upon it as much as possible; that it should brood over it and refine upon it to the point of absolute disgust, is a sign of moral conception rather than of technical ability. There is no aesthetical theory capable of defending such a state of affairs."

In *Life's Basis and Life's Ideal* (A and C Black, 1918), Eucken turns to the same subject (p. 61 ff. and p. 394 ff). Aesthetic Individualism brings about a refinement of soul as well as an enrichment of expression.

"It enables much to be grasped and comprehended which, without it, passes like a fleeting shadow. It permits the observation of the most delicate vibrations of the soul, and throws light into depths which would otherwise be inaccessible. A distinctive type of life is thus formed from the side of literature and art...The centre of life is transferred into the inner tissue of self-consciousness...All external manifestation is valuable to it as an unfolding of its own being, it never experiences things, but only itself—that is, its own passive states of consciousness—in the things...One moment may not be sacrificed to another; the present may not be degraded to the status of being a mere preparation for the future, but every moment should be an end in itself...And so life is a ceaseless change, a perpetual self-renewal, a continuous transition; but it is just this which preserves to life its youthful freshness and gives to it the capacity to attract through every new charm."

In such a system, artistic literary creation becomes the soul of life.

"In particular, it is the inter-relationship of the sexes, with its many-sidedness and its inseparable interweaving of spirituality with sensuousness, which occupies thought and dominates literary production. Strike out the erotic element from specifically modern literature, and how insignificant the remainder would appear! It is also in the relation of the sexes that this scheme of life insists on the fullest freedom. There is a marked tendency to regard an acknowledgment of fixed standards and of traditional morals in this connection as a sign of weakness and of a narrowminded way of thinking. Since this scheme seeks to realise an aesthetic conception of life and an artistic culture in opposition to all the restraint of tradition and environment, it will come into particularly severe conflict with traditional religion and morality...a foundation of morality in the necessity of its own nature is lacking in this system. What motive could move a man who wholeheartedly accepted Aesthetic Individualism to acknowledge something external to the subject as a standard, and in accordance with this standard to put a check upon his natural impulses?...Individualism commits the error of asserting that the mean morality which is reached at the average level of humanity constitutes the essence of morality, and in so doing excludes from itself the feeling for everything great and deep which lies within morality."

As to the glorification of the "new ethic"

which according to Eucken is a complete negation of morality, he says:

"It seems as though life is limited and degraded because society, particularly in the matter of the sexual life, prescribes rigid statutes which if they are not irrational at the beginning, have nevertheless become irrational, and tend to brand the right as wrong and the wrong as right. The shaking off of these restrictions and of the pressure of society in general seems to promise a form of life incomparably more powerful, sincere and individual: this life is also to offer more beauty, for to-day generally the idea of beauty is emphasised with great partiality where life has no clear ideas and no significant content. This criticism of the statutes of society is not entirely without reason. Such statutes do not in themselves constitute a morality, as it is easy to imagine they do; but they only advocate a morality; as life undergoes such far-reaching changes, these statutes must continually be examined anew as to their validity and value. But this relativity does not make them worthless, and does not justify their complete rejection in favour of an absolute freedom on the part of individuals. We could expect an elevation of life by such an effort for freedom only if we might assume that the individuals are thoroughly noble, energetic, and spiritually rich, and if in the relations between the sexes a state of paradisiacal innocence reigned which only the evil arrangements of society had disturbed. But this is a way of thinking which does more honour to the hearts than to the heads of its advocates. He who takes men as they really are and does not paint them in romantic colours, and who at the same time recognises the dangers of a highly developed, pleasure-seeking, and over-refined state of culture, will not despise those social arrangements, notwithstanding their relativity, but value them as an indispensable safeguard against the selfishness, the greed for pleasure, and the instability of the mere individual—a safeguard not only against the tyranny of externals but also for the individual against himself. It is unfortunate enough that such safeguards are necessary; but, as they are necessary, it is better to preserve and improve them as much as possible than to reject them, and to expose humanity to dangers that might throw it back into the condition of the animals."

We now take leave of Eucken and turn to another thinker who has now attained a permanent place in literature, we mean Henri-Frederic Amiel, who writes in his *Journal Intime* (tr. Mrs. Humphry Ward) as follows. But before doing so, we should like to draw the readers' attention to his autobiographical remark under date the 31st May 1880: "it is perhaps not a bad thing that in the midst of the devouring activities of the Western world, there should be a few Brahmanising souls."

"26th November, 1876:—I have just finished a novel of Cherbuliez...It is a jewelled mosaic of precious stones, sparkling with a thousand lights. But the heart gets little from it. The Mephistophelian type of novel leaves one sad. This subtle refined world is strangely near to corruption..."

There is not a character who is not witty, and neither is there one who has not bartered conscience for cleverness. The elegance of the whole is but a mask of immorality."

"1st June, 1880 :—Stendhal opens the series of naturalist novels, which suppress the intervention of the moral sense and scoff at the claim of free will. Individuals are irresponsible; they are governed by their passions, and the play of human passions is the observer's joy, the artist's material. Stendhal is a novelist after Taine's heart, a faithful painter who is neither touched nor angry, and whom everything amuses—the knave and the adventuress as well as honest men and women, but who has neither faith, nor preference, nor ideal. In him literature is subordinated to natural history, to science. It no longer forms part of the *humanities*, it no longer gives man the honour of a separate rank. It classes him with the ant, the beaver, and the monkey. And this moral indifference to morality leads direct to immorality.

"The vice of the whole school is cynicism, contempt for man, whom they degrade to the level of the brute; it is the worship of strength, disregard of the soul, a want of generosity, of reverence, of nobility, which shows itself in spite of all protestations to the contrary; in a word, it is *inhumanity*. No man can be a naturalist with impunity; he will be coarse even with the most refined culture. A free mind is a great thing no doubt; but loftiness of heart, belief in goodness, capacity for enthusiasm and devotion, the thirst after perfection and holiness, are greater things still."

We close these series of extracts with another from *Social Evolution* by Benjamin Kidd (Macmillan, 1906, oh. VIII) which will reveal the grave danger of a divorce of morality from modern culture. He says :

"With the decay of the ethical influences, we may imagine the cynical indifference, nay the cultivated intellectual pride, with which a vigorous character would regard its emancipation from what it must, in such circumstances, regard as the mere vulgar thralldom of conventional standards of morality. If our conscious relationship to the universe is measured by the brief span of individual existence then the intellect can only know of one duty in the individual, namely, his duty to himself to make the most of the few precious years of consciousness he can ever know.

Every other consideration must appear dwarfed and ridiculous in comparison. Every pain avoided, every pleasure gained in these few years, is a consideration beside which the intellect must count any aspiration to further a process of cosmic evolution in which the individual has no interest as mere dust in the balance. We must expect wealth and power in such circumstances to be grasped at with a fierce earnestness not for what are called sordid motives, but for intellectual motives—for command of the pleasures and gratifications which they alone can secure. And it must be remembered that the universal experience of mankind has been, and is still, that wealth and culture divorced from the control of ethical influences of the kind in question have not sought to find satisfaction in what are called the higher altruistic pleasures, but that they have rather, as evolutionary science would have taught us, sought the satisfaction of those instincts which have their roots deepest in our natures. Voluptuousness and epicureanism, in all their most refined and unmentionable forms, have everywhere been, and everywhere continue to be, the accompaniments of irresponsible wealth and power, the corresponding mental habit being one of cultured contempt for the excluded and envious masses."

All that glitters is not gold, and all that comes from Paris should not be the rage among us. The attitude towards life which has been decried in the above extracts has found its greatest exponent in French literature in Anatole France, who has so many admirers all over the world. But for a sober, dispassionate and thoughtful exposition of the baneful aspects of his teaching we would refer the reader to a book by Professor Barry Carf on *Anatole France : The Degeneration of a Great Artist* (The Dial Press, New York, 1926). As for the school of the modern "Parnassians" who are votaries of naturalism and are the products of an over ripe civilization, and decadents of all kinds in modern literature, the reader may also consult Dr. Max Nordau's book on *Degeneration* now available in cheap reprints (Constable and Co.).

Politician

"THE LIGHT THAT NEVER FAILED"

By SEETA DEVI

I

THE shades of evening were already descending upon the earth, when a young man was seen passing rapidly through a narrow lane of the metropolis. His dress was torn and shabby, but no one would have a doubt about his being a gentleman

after casting a look on his face. It was too care-worn and tired to be easily recognised as that of a youngman, though it carried the stamp of breeding and culture quite markedly.

He stopped before the last house in the lane. The front door was closed. He expected to see, as on other evenings spots of

light escaping through innumerable chinks of the door to the outer darkness but was disappointed. He knocked gently and called—"Charu, Charu!"

Nobody answered. He knocked a bit loudly and called again—"Mother, Oh mother!" This time the door opened with an angry jerk. The youngman stepped in cautiously and asked, "Why have not you lighted the lamp, mother? It is very dark."

"Shall I set my bones on fire to get a light for you?" cried the mother in a tone of suppressed fury. "The fool died leaving me to be roasted alive, inch by inch in this hell."

This courteous reference to his dead father shut up his mouth very effectively and he began to grope his way upstairs. In a small room of the first floor a boy of fourteen was lying ill on a bed of rags. The room was lighted by a small piece of candle. A little girl sat by it collecting the dripping tallow.

The youngman entered and asked, "What are you doing, Charu?"

"I am collecting tallow, for making new candles," the girl answered. "Indeed!" Said her brother, "You are a very important person, it seems. How will you make new candles?"

"Oh, it is not at all difficult", said Charu. "You place these bits of tallow in that pot, which contained Chorda's ointment and put it by the fire. When the tallow is completely melted, you stick a wick in it and take away the pot from the fireside. After it has cooled down you can easily draw out the new candles."

The sick boy turned round at this juncture and asked, "Dada, have you brought anything for me to eat?"

"Have not you taken anything as yet?" the youngman asked in dismay.

Their mother came in as he uttered the last words. "What is he to take" she asked angrily again. "There was some rice left over from breakfast, and Charu took that and there is some of it for you. I prepared some barley water for him but that did not suit this son of a Nabob, he wants grapes and fruits."

The youngman's voice became distorted as if in pain, and he came out of the room slowly. "Where are you going?" asked the mother. "Won't you take the rice, Naren?"

"Dhiren has not had anything," Naren replied, "I cannot eat, unless he too, has

something. Charu, light one of your candles. It is very dark, on the stairs. Come down and close the front door."

Charu obeyed and Naren went down and out of the house. He stopped for a moment at the entrance of the lane and looked up to the night sky. It was covered with a pall of smoke, and spoke no word of comfort to him. He began to walk.

He stopped before a house, whose outside appearance was as poverty-stricken as that of his own. But a hurricane lantern was burning in the kitchen downstairs and dinner was being cooked. A young girl sat by the fire cutting up vegetables. It was hard to tell, whether she was fourteen or eighteen. Her saree was dirty and torn, there was no sign of ornaments anywhere on her person. There were only two bangles of ivory round her wrists, and these two had become discoloured with long use. The girl did not look pretty, but neither was she ugly. There was no doubt, that she would have looked quite all right, had she been dressed well and been taken care of.

Naren came and stood before the kitchen-door and asked, "Saraju, where is Satish?"

The girl looked up with a start. "When did you come?" she asked. "I never heard you. Is the front door open?"

"Yes, it is," Naren answered. "Thieves could have come in. Don't leave it open like this."

The girl smiled wanly and said, "What is there to induce thieves to come? A few broken utensils and some rice and vegetables are no great treasures."

"Still," said the youngman, "it is no use getting scared by their visit. But you have not told me yet where Satish is."

"You know that he is very seldom at home," the girl replied. "He has gone out in search of work."

"But didn't he secure a post in an office?" Naren asked. "I was under the impression that he was working there."

"You don't seem to take too much interest in his affairs," the girl said. "Otherwise, you would have known that he didn't get the job. These few days have been like a nightmare to us. Every other difficulty, I have got accustomed to, but I cannot bear abuse. When creditors come and call us liars and cheats, I feel inclined to run away from home."

His bloodless face flushed a little at her words. "The world contains greater unfortu-

nates than you, Saraju," he said after a while. "You can resent their conduct, but I have lost that right too. Everyone is starving at home. My poor sick brother is without food or drink. Any sort of insult, I am ready to submit to, if I can secure a bit of money thereby. But I must not interrupt your work. I am going, close the door."

"I think brother will be home very soon," the girl said. "If you wait five minutes for him, you will see him."

"He won't be glad to see me," Naren said. "Don't you understand, why I have come?"

The girl hesitated, then shook her head.

Naren smiled at her attempt to hide the truth. "Tell him that I came and he will understand why," he said. "He won't feel sorry at having missed me."

Saraju turned the conversation. She knew that Naren had come for money. And she knew too, what it had cost him to come. It was no less hard for Satish, to be unable to pay him. But they were helpless. The demon of poverty had them in a firm clutch and no consideration of love, pity, friendship or courtesy could make them do anything.

Naren felt that he should go now; yet he stood a while hesitating. She was the only star that shone in the dark sky of his life and her nearness was the only joy he knew. "Have you given up your studies altogether?" he asked.

"I had to," Saraju replied. "Education costs money. Besides, there was nobody to look after the household as mother is an invalid. So I left the classroom and entered the kitchen."

"Is dinner ready?" Some-one asked from upstairs.

"Nearly ready," the girl replied. She got busy with her pots and pans. Naren felt ashamed and came out in a hurry.

Back in the streets, he paused for a moment. Should he go straight back, or should he try his luck anywhere else? He remembered his sick brother's face and felt an extreme disinclination to meet him empty-handed. But where could he go? He owed money to everybody, but nobody owed him anything. Was this so? There were only two persons, on earth who owed him anything at all. One was Satish, a man as poverty-stricken as himself. It was sheer cruelty to ask him for money. There was another, who did not know want for himself

and so did not recognise it in others. Naren must try there as a last resort.

"Where to in such a hurry?" Someone asked from behind, "and at such an unearthly hour?"

Naren turned round and recognised his friend Amar. "Come and have a cup of tea with me in this tea-shop", Amar said.

Naren was feeling positively giddy with hunger. He needed solid food and not a fashionable drink. Still he accepted Amar's invitation and accompanied him to the tea-shop.

Naren's friend was an intelligent young-man and he ordered some food for Naren, as well as tea. Naren remembered his younger brother. The boy was going without food. Still it would do him no good, if Naren too went hungry. Naren might do something for him, if he regained strength enough to do so.

So he began to eat. His friend sat by him, sipping his cup of tea and talking incessantly. Naren scarcely heard him. He was busy with his own thoughts.

They came out very soon. It was not yet very late. Amar went off and Naren stood in the streets, pondering. Should he go back home, or should he try his luck at Abhoy Nandi's? His heart rebelled at the thought of home. The small, gloomy house devoid of air and light was not attractive. He could not even sleep there. But if he went to Abhoy Nandi's, would he gain anything? It was not likely that he had changed much with the passing of years. But Naren was determined to leave no stone, unturned. So he began to walk again.

The front door of Abhoy Nandi's house was always closed after evening. A small window of the first floor, was kept open. Anyone wishing to speak to the master, had to throw a small pebble at this. But this time, Naren noticed, the window too was shut. Still hoping against hope he went and knocked at the door.

After several knocks, a shrill voice asked from within, "Who is there?"

"Is Abhoy Babu at home?" Naren asked.

"No he is not," the same voice replied, "he will come back after two or three hours."

Naren began walking about the streets again. He had no watch with him. So sometimes it seemed to him that two hours must have passed, sometimes it seemed only five minutes had gone. The police man on

the beat, the pedestrians, the shop-keepers, all seemed to look on him with suspicion. He began to feel very uneasy, and wished he could return at once.

Suddenly it struck ten. Naren took it, that he had gone to Nandi's house at about eight. So he must have returned by this time. If he did not find him at home, he would return home. He was dead tired and sheer exhaustion compelled him to seek rest.

He came and stood again before Nandi's house. He looked and found the window open this time. He struck the door with his fist and cried out—"Abhoy Babu?"

The door was not locked and it swung open with a jarring noise as he struck it. It was a novel occurrence in Nandi's house. Nobody had ever seen this door open before having knocked at least twenty times and roused all the neighbourhood with shouts. So Naren was rather astonished at the door opening so quickly and hesitated to enter. Within it was pitch dark and silent as the tomb.

After a minute or two, he made up his mind and entered. The household, he knew consisted of three persons, Nandi and two old women. One was Nandi's mother and the other was a maid-servant. The second one went home at night, after drudging here the whole day. So Naren was not much surprised when he came in and found no sign of any person. The servant must have gone home. Nandi's mother was blind and deaf, she must be sleeping soundly by this time. But it was astonishing that Nandi's front door should remain open at night.

He came groping up the stairs to the first floor. Nandi's room was dark but the door seemed open. Naren found a match-box in his pocket, and struck a light.

The next instant he was back on the stairs, with a leap of alarm. The match went out, but he did not dare to strike another. The scene within the room had burnt itself within his brain in indelible colours.

The room was in a state of utter confusion. Papers, books and other things were scattered on the floor. The table had been upturned, and the hurricane lantern on it had been flung down. A man was lying in the middle of the room, with a cash box, clasped in his arms. His body was covered with wounds, his eyes glared sightless.

Naren understood at once, what had happened. Abhoy Nandi was known to all the criminals of the neighbourhood as the

richest and the stingiest man there. He had escaped deprecation up to this time only through extreme carefulness. Through what loophole had misfortune entered his house now and robbed him of life and property? It was strange that nobody had heard anything. Though the house stood in a disreputable neighbourhood, yet there were many people living around. It was not yet very late and how could the murderer have escaped, without the slightest detection?

But his legs were trembling through nervousness. He ran down the stairs and out of the house quickly and sighed with relief as he stood under the vault of heaven. He looked around with frightened eyes to see whether anyone was noticing him. He began to walk with rapid steps. The image of the murdered old man seemed to chase him from behind. The feud between Nandi and Naren's family was quite well-known. So if anyone saw him running away from Nandi's house at this time of night Naren would at once be suspected of foul play.

Naren had nearly passed out of the lane, when a man suddenly appeared from the opposite direction and stumbled against him. Naren jumped aside nervously and somehow recovered his balance with the aid of a neighbouring lamp-post.

"Naren again!" cried the man. "I seem doomed to meet you, every hour of the night." Why here, at this time of night? Did you come in search of Nandi? Any luck?"

"No luck," muttered Naren and hurriedly escaped from his friend Amar, for it was he who had suddenly come upon him. He ran on aimlessly and at last had to stop through sheer exhaustion. He flung himself down on the footpath, for he could walk no longer.

After a while, he sat up and crawled to the steps of a chemist's shop. He leant against them and tried to collect his thoughts. His brain still seemed in a chaos. What had happened to him? Three hours ago, he had come out in the streets, with poverty, his only complaint. But within this short time, how had he changed from an innocent man to a criminal running away from justice? He had done nothing at all. The murder must have been discovered by this time. There were witnesses to prove that he had gone in search of Nandi, late in the evening. Amar had again seen him late at night, running out of the lane in which

Nandi's house stood. Naren certainly had not looked normal then. So it was almost certain, that the crime would be fixed upon him. His brain began to reel. What should he do now?

He must escape. But he was penniless and friendless. And what would become of his widowed mother and helpless brothers and sisters? But he could help them no more, even if he stayed. He would be a criminal, condemned for murder and he would be unable to have any connection with the outside world. God would help them.

He stood up. He remembered his mother, brothers and sisters. Another young face came peeping into his heart, together with them. But his heart was wrung with pain as he remembered Saraju. This was the end. He would see her no more and the hope of making her his own was gone too for ever.

He began to walk again reeling like a drunkard. He must escape tonight, undetected and leaving no trace behind. But how was that to be done? He thought and thought, but could come to no conclusion.

He had unconsciously come to the quarter where his own house stood. The house where Saraju lived, stood in front of him. Some unseen force seemed to draw him there. He must see her once again. Never-ending night, stretched before him covering his future years. Would not he be justified, if he tried to snatch at a light, to guide his faltering steps?

He knocked gently and called, "Saraju, Saraju!"

The young girl was still busy in the kitchen, washing up for the night. She recognised his voice and ran to open the door. Her face shone with joy and she asked with a laugh, "Have you learnt to read the future?"

Naren was puzzled. "Why?" he asked, "How did you know, that you would gain anything by coming to this house, at this time of night?" the girl said. "But why do you look so worn out? Have you been walking the streets all this while?"

"Yes", Naren said, "but what gain were you talking about?"

"I won't tell you", said Saraju, with a laugh. "If you don't come in and sit down."

Naren hesitated a minute, then entered. The girl gave him a seat, then said, "Wait a bit. I will go up for a moment."

She came back quickly, Holding out a

few currency notes to him. "Brother has left these for you," she said.

Naren took the notes mechanically and counted them. Hundred rupees. "Where did he get these?" he asked.

"Father had lent some money to a friend of his many years ago", Saraju said. "He came up after all these years and repaid the money of his own free will. Brother told me to give you half and to keep half for ourselves."

Naren did not know what to say. He had almost forgotten that love and charity existed in this world. But he found the fountain still flowing. He would take ten rupees for himself and leave the rest in his mother's hand. It would carry them on, at least for two months. The rest, he left to God.

He got up to go. He looked at Saraju, and lost control over himself. He clasped one of her hands in both of his and cried hoarsely, "Don't forget me, Saraju. The world will think me a criminal, but don't you think so."

The girl trembled at his touch. "Where are you going?" She asked.

"Wherever fate leads me," he replied and hurried out. Saraju stood alone in the semi-dark room, with her eyes full of tears.

Naren disappeared that very night. He confided in none and took nothing with him. Next day, friends and enemies alike scoured the country for him and but no sign was found of the unfortunate youngman.

(2)

"Saraju, Oh, Saraju! Why don't you open the door? Have you turned deaf? I have been shouting for half an hour."

Saraju opened the door angrily. "What's the matter?" She asked. "Cannot I have a moment's rest or respite? Why do you shout like that?"

The anger in her daughter's voice, did not serve to quieten the mother's naturally violent temper. But she tried to suppress her own wrath, knowing that nothing would be gained by an outburst of temper. "Don't you know," she said, as mildly as she could, "that the bridegroom's party is coming to see you to-day? I have asked Suki, from the next house to come and dress you up a bit. She will be here in a minute, that's why I am calling you."

"Dress me up?" asked Saraju, with a dry laugh. "Is there anything to be dressed in? Can any dress hide my ugliness?"

"Ugliness?" said the mother, "why, you are not at all ugly. If you had to drudge less and could eat better food, you would be as good-looking as others."

"May be", said the daughter. "But even a beauty needs a good dowry in Bengal. Where is my dowry? How could you dare to arrange a marriage for me, when half the days of the month, we have to go hungry?"

"What else could I do?", asked the mother, now in a pretty bad temper. "Am I to be outcasted for you? I am telling lies right and left about your age, but why should people believe me? You are as tall as a palm tree, and don't look much like a fourteen years old girl. I arranged this match, because the bridegroom's party is in search of a grown-up bride. Perhaps they won't ask for a dowry, if you meet with their approval".

Saraju remained silent. She had heard all about this bridegroom, from a neighbour. He was a shameless libertine, and his family was on the look out for a grown-up bride, in order to enchain his roving fancies. She felt sick with shame and grief, whenever she thought of this marriage. She had grown callous to her own fate, and did not care much, what happened to her, if by sacrificing her, her relatives gained anything. But this sacrifice, not of her life, but of her womanhood, was too much to ask even of her. She had given her heart to one, and was being now sold to another for family considerations. So much for the much-vaunted chastity of Hindu women. A girl's heart might be her own to give, but not her body.

Still she was prepared to give in to her mother's wishes. Perhaps her other brothers and sisters may live more decent lives after this. She had given up Naren as dead. No news have been received of him, these two years. His mother carried on somehow, with the help of her younger children.

At this juncture, Suki made her appearance. She had brought all toilette requisites with her. Saraju's mother had borrowed some jewellery from neighbours.

Suki knew the art of dressing and making up to perfection. She did Saraju's hair in the latest mode, made a plentiful use of rouge and powder and dressed her in a light gold coloured Saree and blouse. The

girl nearly looked pretty now. Saraju's mother wanted to put all the borrowed jewellery on her daughter, but she could not do it, on account of Suki's violent dissent. "That won't do, auntie," she said positively. "You want to spoil all my work. If you load her like that she will look like a shop-window."

Saraju had hoped that her ugliness would protect her like an armour. But that hope, too, died within her, as she looked at her own reflection in the glass.

The bridegroom's party arrived very soon, and lost no time in expressing their approval of the bride. Saraju was then taken away and the financial side of the business came up. The bridegroom's party had previously assured the widow, that they would not ask for anything. But now they demanded four hundred rupees, to meet the expenses of the wedding. They saw that the girl was past the orthodox limit of marriageable age and hoped to gain thereby. Her guardians must be prepared to pay, to get her off their shoulders. Saraju's mother wept aloud, when she first heard of their demand. A faint hope crept into Saraju's heart. Perhaps she would gain her deliverance in this way. But alas for her. Her mother grew calm after two or three wails and sent word to the bridegroom's party, that she agreed to pay three hundred, though that was far beyond her means. The bridegroom's party left in great glee.

Saraju now discarded her borrowed finery and asked, "And whence do you expect to get these three hundred rupees, pray? We won't fetch that much, even if we sell ourselves."

"I shall write to your uncle. Won't he help, when he knows, we are in such straits?"

Saraju smiled sadly. "You still have many illusions left, mother," she said, "Did he help, when, he heard that we were starving? Loss of caste is deplorable indeed, but loss of life is still more so. You should not have promised them the money."

"What else could I do, you idiotic girl?" cried the mother angrily, "Why do you poke your nose into everything? I never saw a shameless hussy like you."

Saraju left her mother and went down to the kitchen. She soon got busy with her pots and pans.

The day fixed for the auspicious ceremony, soon arrived. Nobody made any

preparations, only a few things were collected together somehow. A cheap red Saree was bought. Their good neighbour Suki, presented Saraju with a new silk blouse. Her mother had two plain gold bangles and these were all the ornaments the girl received. Saraju's eldest brother Satish had somehow secured a hundred rupees, to pay for feasting the bridegroom's party. But the dowry was still wanting. Still Saraju's mother did not agree to break off the match. She held to her purpose with dogged persistence.

(3)

"Now mother, you must manage it somehow. I have done all I could. You have got us into this fix and you must get us out of it."

The mother was busy, weeping and beating her forehead. She did not reply. Saraju sat in a corner of the room, dressed in her wedding finery. She did not know whether to be glad or sorry. The loss of caste would mean the preservation of her womanly chastity, but it spelt ruin for the family.

The house had become still as death. The bridegroom's party had left in anger, as the promised money had not been paid. Of course, they had not left the neighbourhood, but were waiting in a house, close by. They expected that the widow would pay, if they frightened her enough.

At Satish's words, his mother's sobs grew louder. "How can I manage it?" She asked with a wail. "I am a lonely widow woman. You are a grown-up man, you are the head of the family now, you must do something to save our caste."

"Then why was not I consulted when you arranged this damned marriage. Did not I tell you a thousand times, not to do it? Where on earth, shall I get the money? I shall see, if I can sell myself."

He rushed out of the house. The noise of weeping grew louder.

Satish rushed along the streets, like one demented. Suddenly, someone touched him from behind.

He spun round, then stood still, as if petrified. "You Naren!" at last he said.

"Yes, it is I", Naren answered. "I have come back. I could not stay away. I know that the gallows are awaiting me, still I came. Some unseen hand drew me on. Are you all well?"

"Well, indeed!" Satish said bitterly, "the person, about whose welfare you are most concerned, is on the brink of a precipice. It is on account of her, that I am rushing about like a mad man."

Naren's face clouded over. "What has happened to Saraju?" he asked.

"We are going to become outcasts, on account of her. She was to have been married to night. They have taken away the bridegroom because we could not pay them the promised money. I am going in search of money. I am ready to sell myself."

"Who will buy you at this time of night?" asked Naren with a bitter smile.

"There is one person", said Satish, "who may. A gentleman living in the next lane has got a deaf and mute daughter. He offered me a thousand rupees, the other day, if I would marry the girl. I did not agree, though he told me I could marry again and won't have to support my first wife. But I have no option now, I am going to sacrifice myself to the god of our social customs."

"Go and try your luck," said Naren, "I shall wait for you here."

Satish went off at a run. Naren stood leaning against the closed door of a house. Deep sighs escaped his breast.

Satish returned in about five minutes. "My sacrifice was not accepted," he said, "The man turned me out of his house, like a dog. He has got another youngman to marry his daughter, he said. The only thing left to us, is to commit suicide, wholesale."

"Come with me, Satish," said Naren at last, "I will get you the money."

"How can you?" asked Satish in wonder. Naren did not answer, but hailed a passing hackney carriage. The two friends got into it and Naren told the driver to drive to the nearest police station.

The driver looked at his fare, curiously and started. Satish leaped up like a mad man crying—"Stop, Stop, I won't go. Are you mad, Naren? I am not a butcher or an executioner's assistant."

"Don't be an ass," said Naren, pulling him down. "I came here, determined to give myself up. I am sick of hiding and running away, like a hunted beast. If my death could benefit Saraju, in any way, so much the better."

The carriage stopped before the police station. Naren got down and shook Satish

by the hand, "Don't grieve over much for me," he said, "and tell her also not to do so. Death is much to be preferred to the life I have been leading." They went in and Satish came out of the police station, alone, about half an hour later. He had got the reward offered for Naren's capture.

But fate did not intend Saraju to be married that night. A wail of despair greeted Satish, as he entered. He stood, sick with anxiety. What new calamity had befallen them?

His younger brother rushed to him, saying, "Never mind, brother, we shall turn Christians. Hang our society and its murderous laws."

"What has happened?" asked Satish.

"That wretch of a bridegroom has gone and married Radhikababu's deaf and mute daughter. We cannot marry sister to him after this. And the auspicious moment has passed."

"Then it was in vain that I sold Naren to the hangman," cried Satish.

"What did you say?" cried every one

and rushed to Satish. Only Saraju had no need to ask. She fell down in a dead faint, as soon as she heard Satish.

(4)

Four days had passed. Saraju was lying in their bedroom, pale and listless. She had earned her much desired rest now. After that fainting fit, the doctor had prohibited much exertion and had ordered her to the bed. Her mother was busy in the kitchen.

Satish entered the room at this time. His face positively shone with cheerfulness. Saraju sat up disregarding the doctor's orders.

"Any good news, brother?" she asked.

"I believe now, there really is a God", her brother said. "An old dying convict has confessed that he murdered Nandi. There are also two witnesses. Naren has been set free."

Tears of joy and thankfulness trickled down the pale face of Saraju.

GERMAN WORKERS ORGANIZE AGAINST WAR

By AGNES SMEDLEY

Place and Time: Berlin, on Whitsuntide Sunday, June 5th, 1927

Persons: The "Red Front Fighters," 100,000 men, and 8,000 women, strong.

Purpose: To fight against the threatening imperialist War of England against Russia and China.

From seven in the morning the Communist workers of Berlin had gathered in parks or halls throughout the city to hear concerts arranged for them. At ten they were ready to march, and there was no part of the city but that resounded with the steady tramp of feet, the roll of drums and the sound of music. You stood on a corner of one of the greatest streets and watched one company of them come—row upon row of men in gray uniforms, and caps with red stars above, marching in perfect formation. Tens of thousands of them. Perfect discipline. Red flags floated above their ranks,

their bands playing and "The International", with its rousing lines,

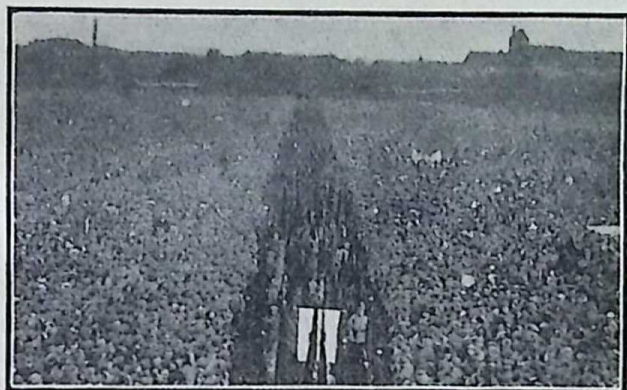
"Arise; ye prisoners of starvation!
Arise: ye wretched of the earth!
For justice thunders condemnation,
A better world's in birth".....

Crashing through the air and then taken up and sung by thousands of on-lookers.

There seemed no end to the long lines of marching men and women, singing their revolutionary songs. So you made your way through jammed subways, or by trams or omnibuses so crowded that breathing seemed impossible, to Schiller Park in north-west Berlin. The streets were blazing with red banners and flags, and all the roads leading to Schiller Park were crowded with people, all going to Schiller Park. For this was the Park to which the marchers were going.

You crowded through masses of men,

women and children, under the protection of a strong, young working man in uniform of the Red Front, with a white band on his arm signifying his authority to keep order, and at last reached one of the terraces reserved for the press and for foreign delegations. About you on this terrace are not only press representatives of every kind, but many foreign delegations: a number of Indians, both men and women; a group of French Communist youth from the Anti-Fascist organizations of France; groups of Chinese—but not many, for most of them are marching with the Red Front Fighters; then Americans, Russians, Danes, Swedes, Italians, Czechs. In fact, delegates from workers' organizations in many countries determined to strike against the world-war that now



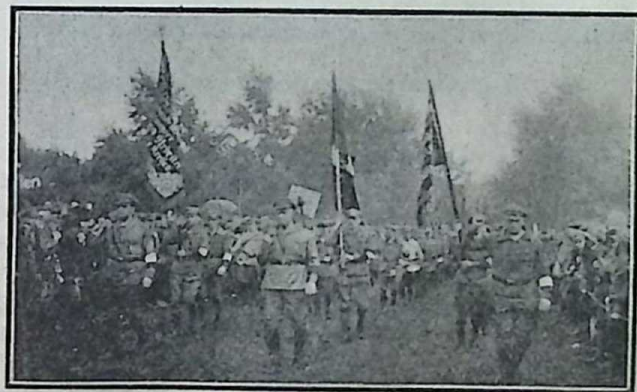
The Red Banner Companies marching through the "Red Front" demonstration. A Section of the open plain on which 100,000 uniformed men are standing, can be seen here. Only about half-an-inch of the of the crowd is shown here.

threatens. The editor of the leading Communist daily of Paris, *L'Humanite*, stood near, and it was impossible to forget his tense, pale face, and the exclamations of astonishment that came from his lips as he watched the gathering thousands.

Before and below you lies a massive, level, open space, a small plain; green with grass, surrounded by trees on the one side and on the other by the great stone terraces. Tens of thousands of men and women line the terraces to the back, the borders of the plain, and all the paths leading to the terraces and the plain. Stretching clear across one of the terrace faces is a huge white sign on a background of blazing red: "Workers of the World Unite!" Around the plain appear other great signs, white on red backgrounds:

"Down with the Imperialist War." "Down with Fascism!" "Forward into the Free Trade Unions!" "War upon the Imperialist War!"

It is three in the afternoon. You came at one—two hours in advance to get through the crowds. Now, down the long avenues leading from the city to the open plain stretched before you, comes the sound of drums and of marching. Through the rows of trees far beyond red banners flutter in the wind. They come nearer, and then, in perfect formation, march up to the plain, right down across it in the centre until their band and their first men stand right below you, the long gray uniformed lines stretching back to the end of the plain. Other lines come and march right down by their side; others follow; then others, and others and others. Before long the open plain is a sea of rhythmically marching men. Bands march before each company of men. There seems no end to the marching men that come from the central avenues, from the streets to the right and left. Below is a sea of on-lookers, seething and struggling to get nearer to the plain, but held back by chains of living men in gray uniforms with white arm bands. White uniformed men, bearing stretchers, move through the crowd—the ambulance corps of the Red Front Fighters, active in all demonstrations. Because of the masses of crowding



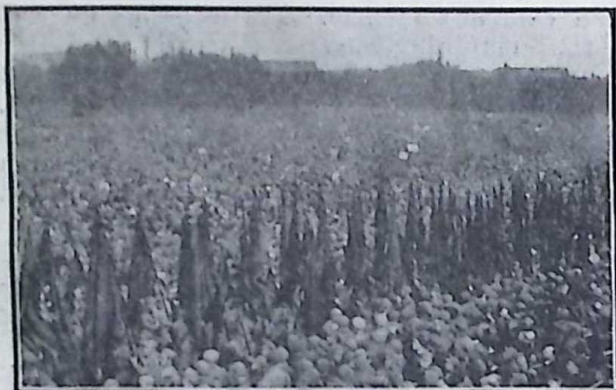
⚡ The "Red Front" men march down the open plain. The Three flags in the front are: left—A German Banner, Centre—a Chinese Banner; right—a Russian Banner.

on-lookers, they are busy carrying away men and women who have fainted.

Behind each line of uniformed Red Front men have marched thousands of men and women—members of the Communist Party. They are not in uniform and few of them

cannot find places on the plain. They carry banners of every kind: "Long live the Chinese Revolution!" "Down with English Imperialism." "Lenin is dead—long live his spirit!"

There is another roll of drums from the left and you look to see—the "red marines" marching—uniformed sailors from the seaport cities, who are organized in the Red Front. Behind them march a company of French Communists from France; these are followed by a company of Chinese, most of them students from Berlin, carrying banners of the Kuo Min Tang; then come white uniformed men—the workers' sport associations; then, following, comes another crashing band—and long lines of uniformed women and girls—8,000 of them—swing in view, sweep down across the plain, their red banners flying.



Another view of the "Red Front" men

There are at least 100,000 uniformed men and women on the plain below you, but lines still keep marching in, music comes from afar down the avenues, and red banners glimmer through the trees. It is six o'clock—they have marched since ten in the morning from every part of the great city of Berlin. It has been three hours since the first lines marched across the open plain. It seems but half an hour—to us who sit comfortably on the terrace or stand on chairs to watch the tremendous drama being enacted before our eyes. Even to those who have marched it has not seemed so long, for all along the streets they have been greeted by crowds of applauding men and women. Everywhere women have distributed free food and drink to them, and pinned red flowers upon their coats. Their music and revolutionary songs have kept up their strength, and then they are

working men and women and strong in both body and spirit.

But even as the lines continue coming from the city, it is impossible to wait for them all to arrive. The programme must begin.

There is a call of bugles, the roll of drums, and from across the plain, far to the back, appear the first red flag company. All the men and women carrying red banners have been separated from the rest, and now they come marching down the very centre of the plain, preceded by a band playing "The International." Before long there is a long, thick, red line right down the centre of the crowd—interspersed with the flags of the Kuo Min Tang of China, and with red banners from the workers' organizations of China, with great white Chinese letters on them. There are thousands in the red flag companies. They also keep coming and coming. Passing the speakers' tribunal on the terrace, they pour up onto the terraces before and back of you and hang their banners over the stone-walls. The gray stone terraces become blood red, from one end to the other.

In the meantime all the orchestras that have come with the men and women from every part of Germany, from East Prussia to the Boden Sea, have gathered on, and directly before, the speakers' tribunal on the terrace, until some 3,000 musicians are concentrated in one place. It seems impossible that they could all play together—that they could have the discipline, coming as they do from every part of the country. Yet a director ascends the tribunal and raises a long baton above his head. He brings it down,—there is a roll like thunder and, like one man, the bands pour forth the revolutionary songs of the working class, "The International," "The Russian Revolutionary Hymn," "The Red Flag."

The Music ceases and, simultaneously from all parts of the audience speakers arise on little platforms. They appear upon the terraces near you and speak to the crowds below. They are all saying the same thing: to save time, to emphasize the danger facing the world today, to avoid all loose talking they have decided beforehand the points to be emphasized in their speeches the important issues of the hour—that is, the danger of an imperialist war, led by England, against Soviet Russia and China. The speakers say:

"One hundred thousand of our comrades—half

of our 'Storm Troops', organized in the Red Front Fighters, have come here from every part of the nation for their third national gathering, this time to oppose the threat of another imperialist War. With joy and pride we watch this powerful marching of the working class. This third meeting is a powerful demonstration of the class-conscious working class of Germany which has decided to fight by every means at its disposal against the imperialist danger of war, and for the defense of the Russian and the Chinese Revolutions. Never in the past was the danger of war greater than today. The world stands on the brink of a new war. The struggle of the imperialist powers for a new partition of the world is at the decisive point which will lead irrevocably to a new war unless the victory of the proletarian revolution breaks the rule of the bourgeoisie.

"At the present moment the imperialist powers are trying to reconcile their differences, trying to temporarily unite for a war against Soviet Russia,—the deadly enemy of imperialist rule. For this purpose British imperialism is moulding into one front the gold, the money, international of the robber nations, against the first worker's and peasant's power,—Soviet Russia—that the imperialists may regain its mastery of the world market and re-establish their world position of power.

"British imperialism is today waging an active war against revolutionary China. Capitalist civilization is today speaking in China through tanks, battleships, and brutal destruction. The fight of the Chinese revolution, as is the fight of all oppressed peoples, is absolutely bound up with the emancipation struggle of the working class in all capitalist nations.

"In all capitalist countries today the profit-makers are making feverish preparations for a 'holy war' against the Soviet Union. But we, comrades, will awaken all the power and passion of the revolutionary forces in Germany, to destroy these plants. Our comrades from other lands will do the same in their lands. New imperialist Germany is trying, through exploitation of the conflicts among the big imperialist powers, to regain its own imperialist position. The German bourgeoisie in case of a war against Soviet Russia, will most certainly take its stand by the side of the imperialist robbers against Russia. We, the workers, will wage only one war—the war for class emancipation—the war against the bourgeoisie. All neutrality guarantees of the German Government do not deceive us. Treaties and agreements are nothing but worthless pieces of paper when it comes to war....."

The speeches went on to outline the situation in Germany today, dealing especially with the "Stahlhelm"—the Steel Helmet—organization, an organization of reactionaries and Monarchists throughout Germany which held its national gathering in Berlin a month before the Red Front convention. The Steel Helmet organization is the chief centre in which is concentrated the forces of social and political reaction, the force that will be one of the supports of the imperialist

war on Russia, as well as on the German working class.

The speakers concluded,

"In case of a new war, we are determined that the working class of Germany shall not work for the German bourgeoisie.....We soldiers of the Red Front, we young workers, will fight, not in the ranks of the capitalists, but in the ranks of the proletarian revolution against capitalist mastery and rule. Therefore, comrades, raise your closed fists—the sign of our organization—and give the oath of the Red Front Fighters."

With these words, the hundred thousand raised their closed right fists, and we saw a remarkable spectacle. It was this:

The speakers repeated line for line the oath, pausing at the end of each phrase, and then the vast mass repeated in unison—a long, low rumble—this oath:

"I swear:



A view of the terrace from amongst the onlookers at the demonstration. The great sign afore reads: "Proletarians (workers) of the world unite"

Never to forget
that world imperialism
is preparing the war
against Soviet Russia.

Never to forget
that the destiny
of the working class of the whole world
is bound up with Soviet Russia.

Never to forget
the experience
and the suffering of the working class
in the imperialist world war.

Never to forget
the 4th of August 1914
and the betrayal of the reformists.
Always and forever

to fulfill my revolutionary duty
to the working class and Socialism.
Always and forever
to remain a soldier of the revolution.

Always and forever
in all proletarian mass organizations
in industries and factories to be
a pioneer of the irreconcilable class war.

On the front
and in the army of imperialism
to work only for the revolution.

To lead the revolutionary fight
for the destruction of class rule
of the German bourgeoisie.

To defend the Chinese Revolution
and the Russian Soviet Union
by any and every means.
I swear :

Always and forever
to fight for Soviet Russia
and for the World Revolution."



The "Red Marines" march through crowds in the city of Berlin. The Banner they carry is "Lenin is dead—his spirit lives."

As the oath was taken by 100,000 voices, a Russian ascended the speakers' tribunal and presented the Red Front with a Russian banner. Following him, a Chinese ascended the tribunal and presented the blue and white flag of the Kuo Min Tang of China. As the voices ceased giving the oath, the Chinese spoke :

"As a sign that our blood, the blood of the oppressed of Asia, is mingled with your blood, we Chinese, in the name of the Chinese workers and peasants, present you our banner to carry in your ranks. We are certain of your solidarity with us in our great struggle for freedom—a struggle which is your struggle also. Together with you in Europe we will bring the world capitalists and imperialists to their knees."

The President of the Red Front, Thalmann, accepted the banners and pledged the Chinese the active solidarity of the German workers with the Chinese in their struggle.

The director of the band again raised his baton high, there was again a roll like thunder, and "The International" was sung by the vast crowd.

The demonstration was at an end. The uniformed men and women formed in line and marched back through the dozens of streets to their various headquarters.

What does all this mean ?

It means this : that the 100,000 men and women that travelled to Berlin from every part of Germany during the Whitsuntide holidays, to demonstrate against the coming imperialist war and against the threat of Fascist rule in the various countries, was not just a crowd of curious people unconscious of what they were doing. The Red Front is a national German organisation of the working class, under the leadership of the Communist Party which has a very definite, a very clear programme, and a definite, very clear goal. The vast crowd was gathered to watch the Red Front demonstration was also not just a curious crowd ; it was composed chiefly of organised members of the Communist Party of Germany, with large numbers of the Social Democratic Party—the Socialist Party of the right. It might be said with truth that every man present, and many of the women, was organized into trade unions of some kind or another, and most of them into some political party chiefly the Communist. It was, therefore, not an uneducated, curious crowd. The working class of Germany is highly organized, well-educated, disciplined, conscious of all political and economic factors before it. Above all, it is today conscious of the burden that rests upon it—the burden of building a new world economy as the capitalist system decays or is destroyed. It is a class which, through its weekly and monthly meetings in every part of the country, as well as through its daily and weekly press, is kept in touch with world events and developments.

Within the Red Front itself, all are not members of the Communist Party. Only 25 per cent are official members of the Party. The rest are affiliated to no political party, officially, but it must be borne in mind that they are under the leadership of the Communist Party, and to this extent are Communist. Were they not Communist, they would not be in the Red Front. In order to come to Berlin, they had for months saved money through their organizations—each member being taxed a small sum extra each week—to make this trip. Some 75,000 came



"Red Girls' and Woman's Union" Delegates in National Conference

from outside Berlin, Berlin itself and its districts, furnishing some 25,000 men.

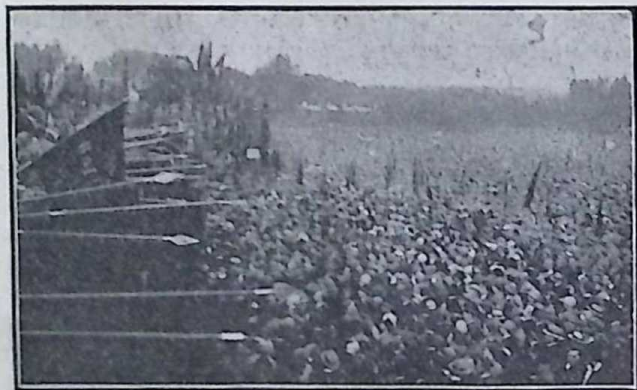
The contrast between the reception given the "Steel Helmet" men a month before and that given the Red Front men was striking. 16,000 new policemen had to be called into action to protect the Steel Helmet men from the population of Berlin as they marched through the street, and even then hundreds of working men were arrested. The Steel Helmet marched through the workers' section of the city—but the streets were deserted as if it were a city of the dead. From behind closed doors at times came the sound of "The International." In other sections of the city workers had gathered on the streets and greeted the lines with cat-calls, hooting, and "The International." In the rich sections of the city—at least in one section—the lines were greeted by the red, white, and black Monarchist flags and by well-dressed men and women who had turned out to greet these forces of darkness. But still the Steel Helmet men had found no living quarters in Berlin,

food and water was refused them by the masses, and, weary and hungry, they marched despondently through the city they had come to "capture." When the Red Front Fighters came to the city, they found living quarters had been arranged for 60,000 of them, in private home. The rest were taken care of in barracks, and all were fed free by the population of the city. In other words, as the Communists and Socialists of Berlin constantly say, Berlin remains "red"—Socialist.

The Red Front demonstration is only one of the vast workers organizations active against the imperialist war. The "National Banner" organization—composed of trade union men who are republicans—members of the social Democratic Party (similar to the British labour Party), are holding a national gathering in July. They are moderate compromisers to be sure, but in case of the war breaking out, they will unite with the Communists. But the Red Front Fighters are bound to be the "Storm Troops" of the proletariat—the leaders in

the struggle. 200,000 of them are organized in all Germany. At least half of them are trained in military discipline and methods, for almost all men over thirty saw service in the World War. Still, 200,000 is no gauge of their strength. Only men over 21 can join the Red Front. Men under that age join the "Red Youth." Boys and girls under 16 can belong only to the "Young Pioneers"—the organized proletarian organizations of boys and girls. The women are organized separately also, into the "Red Girl and Woman's Union," with a membership of 30,000.

Again, let it be said it is not just the numbers that are important. The thing that is important is the *consciousness*, the consciousness of organized men. The Steel Helmet, for instance, is not only composed of upper class men who always must have someone else to do their fighting for them; but the working men in its ranks—and there are a number—are brought into the organization not from conviction, but out of hunger. The Steel Helmet is supported by funds from the big industrialists and landowners who are interested in enslaving the working class; this money is used partly to support the unemployed workers and their families—provided the men join the Steel Helmet. It is a hunger policy. But when it comes to a fight, the ranks of the Steel Helmet, even if a hundred times stronger



A view of about one-fifth of the plain, from the lower terrace occupied by the Press and foreign delegates. The Speakers' tribunal is the elevated platform from which Leow is addressing.

than the Red Front, could not hold out for a day against the latter. The Red Front is composed of men willing to give their lives in the struggle. Back of them stands a huge body of thinking Germans, the

intelligentsia. And, as I said, in case of a war or an attempt to establish a Fascist dictatorship, they will work in unison with the social Democratic party, as well as with the four and a half million men organized in the General German Trade Union association.

After the Sunday demonstration, the Red Front men and women remained in the city for one more day. On Sunday night, concerts and meetings had been arranged in every part of the city for them. On Saturday evening—the evening before—there had been a demonstration of the "Red Youth" in the Sport Palace in Berlin, a building that seats 25,000 people. The building was jammed to the doors, not only every seat having been taken, but every aisle, stairway and every conceivable standing place being filled with youth, mostly boys and girls between 16 and 21.

On Monday morning following the Sunday demonstration, an international conference against the imperialist War and Fascism was held. This conference was important because of the consideration of the world situation which was outlined by Thalmann, President of the Red Front, who, in a forty minute report, gathered up all the international threads that are today leading to war. He analyzed particularly the developments, both political and economic, from 1917 to 1927 covering English relations with the Near and Far East and India; Japan in Asia; American imperialism in the Pacific and Central America; the developments in Turkey, France in Italy, and the Balkans. He emphasized the economic side of these problems, showing the struggle of world capital for mastery over economic sources in various parts of the world. In fact, his report was chiefly devoted to a study of the economic forces, political events being merely the *result* of these forces. The work immediately before the Red Front, he said, is the organization of trade union men within its ranks; the education of these men about the danger of war; the support of and co-operation with the movements for freedom of oppressed peoples, particularly in China at the present moment; and the struggle against Fascism within Germany.

Thalmann himself is a transport worker and was the Communist candidate for President in the last German presidential elections. He is a man of very sound knowledge, and is a Marxist, of course, of ability.

Following his speech, a representative of the "National Banner" organization spoke; then a Chinese; then an Indian; and finally a representative of the French organization of Youth against Fascism in France. Other men and women present added their voices to the conference, discussing ways and means in the struggle against the coming imperialist war.

The Conference closed with a resolution calling upon workers in all countries

that have not yet done so, to form defense organizations such as the Red Front; to form an international defense army of workers; to form a united front with all organizations working against imperialism; to form defense committees in all factories; to defend by every means possible the Chinese revolution, as well as the "fatherland of the proletariat"—Soviet Russia.

With this conference, the Red Front national gathering was at an end.

CECILIA MEIRELLES—A BRAZILIAN POETESS AND HER INTEREST IN INDIA

By A. A. PINTO

BORN in 1901, Cecilia Meirelles has, within the last three years, won for herself a place in the front rank among the poets of Brazil. Her first publication, "Nevermore...and the Poem of Poems" (1923), was very widely commented upon and the editor of "Arte e Pensamento", speaking of the "Poetesses of Brazil", went further to say that she was "an exceptional case in the literature of the country due to the decidedly Oriental, especially Indian, source of her inspiration". She has since published a book of moral stories, "O Child, My Love...", adapted to the juvenile mind and which has been introduced as a reading book in the primary schools; and another under the title of "Ballads to His Majesty the King". She now has ready for the press two more books of poems, in one of which is a hymn to "Saraswati". Besides, she has frequently contributed to the leading society reviews, gaining an ever-widening circle of admirers.

An enterprising young journalist, with a view to stimulate interest in the study of religions in Brazil and to further the cause of Spiritualism, founded "Mundo Espirita", a weekly, and invited the Poetess to contribute a series of articles on "The Cult of the Divine in the Literature of the East". Her first article was on India, and it was followed by others on China, Persia and Egypt, and by a special study of Rabindranath Tagore. Her rendering of the religions is synthetic:

she has laboured to bring to light the basic principles of all religions, and to show that



Cecilia Meirelles

any matter spiritual, blazoned with trumpets now, was a familiar subject in the remote ages and was even well-developed in the East.

But it is for India that her heart beats. Her mind has been so enraptured by the lofty ideals of Vedanta, and by a conviction of a previous birth in India, that she considers the country as her own, its peoples as her own kinsfolk. She feels the Vedas in her veins and the aspirations of her soul find scope for development in the spiritual traditions of our race. The recognition, by the world, of the spiritual wealth India carries in her coffers is her one dream; India's honour is her joy; while the slightest insinuation of India's inferiority tortures her. When asked how she first came to take such a deep interest in India, she says she cannot explain, but that at a very tender age she was drawn towards it.

The writer, an Indian, struck by her reverence for India, wrote to thank her for her article on Rabindranath Tagore. In reply, she sent him the following impressive letter:

"I read your letter and was deeply moved.

It is many years now that I devoted myself to the study of the East, and especially of India, which, to me, is not merely a matter of curiosity but a serious dedication of love. All my moral formation is based upon the old Indian wisdom; and my one constant dream is to contribute with my efforts to spread more and more throughout the world the immortal virtues of your race, to which the West owes so much and with which it is so very badly acquainted.

Indeed, one might almost say I am made out of the soil, sun and word of India....

Speaking of Rabindranath Tagore, I wished to synthesise Modern India in that great soul and announce to the public the political creed of the Poet so as to contribute towards the work of confraternization. I wished, at the same time, to demonstrate to those who do not know him, how great is the philosophy, how immense the religion, of your people—philosophy and religion, that have produced a mystic and lyric work so formidable that all the rest of the world owns nothing which may be compared to it.

I do not know if my long-cherished desire to visit India will ever be realized. However I preserve it, and thank you for your good wishes for its realization.

Sir, I hail you as a representative of the most powerful traditions of the Earth, saluting in you (also) from the first vedic poet who spoke of God to the Sitas and Damayantis, the Krishnas and the Buddhas, the Valmikas, the Kalidasas and the anonymous bards of your red roads.....all of whom have brought me the conception of divinity and spiritual beauty: to them all I raise the cult of my sincerity as incense.

Sir, I offer to you all my thought and sentiment of worship for India and all my active forces capable of revealing her to the heart and soul of the world.

May the blessings of Mahadeva permit that my

voice be eloquent and my Destiny have power to cross the mountains of life!

Accept, Sir, my thanks for the comfort which your words have brought me—an echo of the sacred and prodigious country which is yours..... "Accept also my compliments and believe me to be a daughter too of your land, a distant daughter, exiled by Destiny and Time, but guarding for ever, even in separation, the image, the love and the remembrance of the great and distant Mother!"

Although her knowledge of our religious books is mainly derived from French translations, so well has she imbibed the teachings of Vedanta that, like a true Vedantin, she does not limit herself to any sectarian belief; nor does she, in spite of counting many friends among the Spiritualists, associate herself with the Spiritualistic movement rapidly gaining ground in Brazil.

In her home an Indian could feel perfectly "at home", as besides the pictures of Lord Buddha and Tagore adorning the walls, she has the Indian's love of simplicity and a vast knowledge of things Eastern to hold the attention of any one interested in them. Nor, on a visit, is a dull moment possible: her good nature, intelligence and charm of personality are capable of making you forget the time and leave her house with regret when forced to by the lateness of the hour.

On account of her knowledge of the Orient and its religions, she was recently invited by one of the Spiritualistic centres to lecture on Buddha, a task which she performed very ably and successfully, bringing out the salient points of Buddhism in a voice ringing with deep conviction and veneration for Lord Buddha, which could not have been excelled even by a devout Bhikkhu.

Her poems and works leave no doubt that her nature has hungered for mystical realizations. Her yearnings for that "distant goal", her zeal to convert others to her views, her humility before the majesty and grandeur of the source of all things, her songs of praise to the Creator are well-expressed in noble and elegant language in her many poems, of which her "Poem of Anxiety" is a very good type.

POEM OF ANXIETY

When I was not thinking of Thee,
My feet ran lightly on the green,
And my eyes wandered,
Unconcerned and happy,
Over the whole landscape.....
When I was not thinking of Thee,

My nights were
 As the sleep of the sky, full of moonlight.....
 When I was not thinking of Thee,
 My soul was simple and quiet...
 My soul was a tame bird,
 With eyes closed,
 Perched on a high immovable branch,
 When I was not thinking of Thee.....
 But now, O Elect,
 My pace is slow,
 My eyes being busy
 Looking for Thy shadow.....
 My nights are long, dreary,
 So sad,
 Because my thought,
 Takes wing to search Thee,
 And I, without it, feel lonelier more.....
 My eyes are lost,
 Among the stars,
 Among the stars are lost too
 My hands,

In this anxiety of reaching Thee.....
 Elect, O Elect,
 Why have I changed so ?
 Why,
 From the ground of my body
 To the sky of my soul,
 Am I a mist of perfume
 Rising in Thy adoration ?

...
 When I was not thinking of Thee, ...
 My eyes were wandering,
 Unconcerned and happy,
 Over the whole landscape

From the writer she is ever anxious to know all that he can tell her of India : when shown Sarojini Naidu's "Village Song", the "Ram re Ram" so fascinated her that she made a translation of the poem.

A GREAT CITY

A great city is that which has the greatest men and women,
 If it be a few ragged huts, it is still the greatest city in the whole world.
 The place where a great city stands is not the place of stretch'd wharves, docks, manufactures, deposits of produce merely,
 Nor the place of ceaseless salutes of new-comers or the anchor-lifters of the departing,
 Nor the place of the tallest and costliest buildings or shops selling goods from the rest of the earth,
 Nor the place of the best libraries and schools, nor the place where money is plentiest,
 Nor the place of the most numerous population.

Where the city stands with the brawniest breed of orators and bards,
 Where the city stands that is belov'd by these, and loves them in return and understands them,
 Where no monuments exist to heroes but in the common words and deeds,
 Where thrift is in its place, and prudence is in its place,
 Where the men and women think lightly of the laws,
 Where the slave ceases, and the master of slaves ceases,

Where the populace rise at once against the never-ending audacity of elected persons,
 Where fierce men and women pour forth as the sea to the whistle of death pours its sweeping and unripped waves,
 Where outside authority enters always after the precedence of inside authority,
 Where the citizen is always the head and ideal, and President, Mayor, Governor, and what not, are agents for pay,
 Where children are taught to be laws to themselves, and to depend on themselves,
 Where equanimity is illustrated in affairs,
 Where speculations on the soul are encouraged,
 Where women walk in public processions in the streets the same as the men,
 Where they enter the public assembly and take places the same as the men ;
 Where the city of the faithfulest friends stands,
 Where the city of the cleanliness of the sexes stands,
 Where the city of the healthiest fathers stands,
 Where the city of the best-bodied mothers stands,
 There the great city stands.

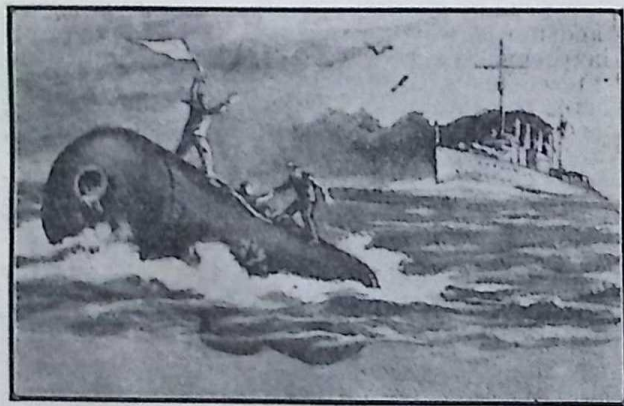
—Selected from *Poems of Walt Whitman*.



Submarine Life-Boats

When in the future, a submarine becomes disabled and sinks to the sea bottom, its crew need not fear death by suffocation—at least, such is the belief of an Italian-American inventor, Menotti Nanni, who has devised an undersea life-boat to be attached to and released from the submarine in an entirely new way.

The principle he employs is centuries old. In 1654, before a royal audience, Otto von Guericke, an experimental philosopher of Magdeburg, Germany, demonstrated the power of a vacuum. He fitted together two copper hemispheres; then, with an air pump, sucked out the air within them. Thirty horses were unable to pull the shells apart. But when he opened a valve that let in air, they separated of their own accord.



Submarine Life-Boat

Similarly, as a means of 'bolting' an unsinkable life-cabin to the shell of a submarine, Nanni employs a pair of close-fitting, smooth-faced domes or cups, one attached to the submarine, the other to the life-cabin. Between them a vacuum is produced by a suction pump in the submarine. Under the tremendous pressure of the sea and air the cabin is as securely fastened as if riveted on; yet, he says, the turn of a valve that lets the sea into the vacuum frees the two parts instantly and releases the cabin.

The submarine has foundered! Into the cabin through the 'doughnut hole' of the pneumatic ring climb the men. Some one slides shut the watertight door at the bottom. 'Ready?'

The releasing valve is turned. A hiss of water spurting into the vacuum chambers and the cabin lurches upwards—free of the submarine.

Safe at the surface, the men climb out through a hatch at the cabin's top and summon aid by wigwagging or radio.

The Literary Digest

The Picture Of The Year In England

One superb masterpiece of modern painting appears in this year's Royal Academy in London. It is Mrs. Dod Procter's "Morning," and Mr. Frank Rutter, the critic for the *Sunday Times*



The Painter Of "Morning"

Mrs. Dod Procter whose picture has been bought by *The Daily Mail* and presented to the nation—



"Morning," By Mrs. Dod Procter

"Here is no artificial composition reeking of the studio, but a fragment of life, nobly seen and simply stated."

(London), is the author of the tribute with which we start, and also the further statement that this "noble painting of a sleeping girl is the outstanding 'picture of the year' so far as the Academy is concerned." While the Academy is one of the important social functions of the year, it is not always that pictures showing the trend of modern ideas of painting gain admission. This one, from Mr. Rutter's enthusiastic notice, would seem to be an exception. We read:

"Fresh from the glories of the Prado, fresher still from the array of contemporary French painting in the Rue de la Boetie, I find Mrs. Procter's picture a masterpiece fit to hang in any company. Here she has achieved, apparently with consummate ease, that complete presentation of twentieth-century vision in terms of plastic design after which Derain and other muchpraised French painters have been groping for years past. She obtains this monumental plasticity of form without any mannerisms or eccentricities by the sheer power and beauty of her painting.

"Here is no artificial composition reeking of the studio, but a fragment of life, nobly seen and simply stated. The girl is a girl of the people, the bedroom is humble and austere in its furnishing. Beyond the girl and the bedclothes, which afford an ascetic but exquisite harmony in grays and pinks, we get but a glimpse of a corner of a chest of drawers, a chair, and the wall beyond. But with these few accessories the picture is full from corner to corner with life, air, and light. These are the elements which Mrs. Procter has organized into a creative design of compelling power and beauty for all who have eyes to see.

"To say that the picture is 'cold' in color is but to acknowledge the justice with which the artist expresses the chill associated with early morn in this climate. If she has preferred the silver tone

which Velasquez learned from El Greco to the golden glow of Titian, there is yet the warmth of life in the nacreous hues of the flesh-tints. How exquisite is the painting of that left hand at rest but full of life. It is only the very greatest of the great masters who have thus succeeded in suggesting the tremulous fluttering of microscopic muscles beneath the surface of the skin. Looked at in detail, or in its splendid entirety, Mrs. Dod Procter's picture is a superb achievement, the greatness of which will probably be still more patent a hundred years hence than it is to-day. For three years now Mrs. Procter has gone steadily forward. If her latest, and greatest, performance is not secured for the nation, a great opportunity will be lost."

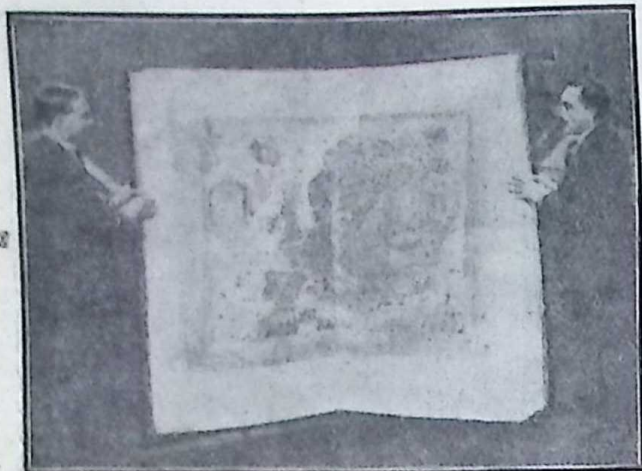
Of the artist we read in *The Sketch* (London):

"Mrs. Dod Procter is the wife of the artist, Mr. Ernest Procter, who is also exhibiting this year at Burlington House, and both she and her husband studied at Mr. Stanhope Forbes's school at Newlyn, Cornwall. After her marriage, she and Procter went to Paris, and on their return, opened an art school at Newlyn in conjunction with Mr. Harold Harvey. In 1921 they accepted an invitation from a Chinese merchant prince to go to Burma to decorate a house there. Mrs. Procter's first important success was in 1925, with her Royal Academy picture, 'The Model,' 'Cissie,' a painting of a woman's head exhibited at the Georges Petit Galleries in Paris, under Sir Joseph Duveen's scheme, has been bought by the French Government."

The Literary Digest

World's Largest Book Is Taller Than a Man

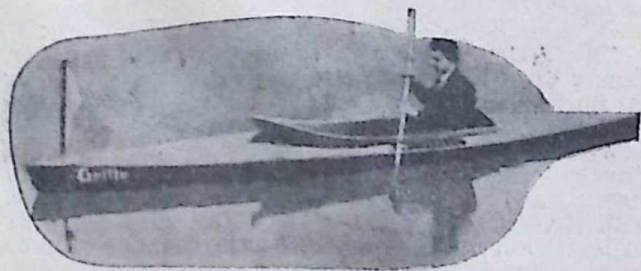
Taller than the average man, this gigantic atlas is said to be the largest book in the world. A gift to King Charles II, ruler of England in 1660, from the merchants of Amsterdam, it now



Two men of average size, shown standing beside the 267-year-old atlas, give an idea, by comparison, of its enormous dimensions.

occupies an extensive space in the British Museum in London. Latin inscriptions and text appear on the maps, which are surprisingly accurate in view of their age. The gift was a memento of Charles's visit to the Netherlands where he found friendly refuge after the fall of the British monarchy.

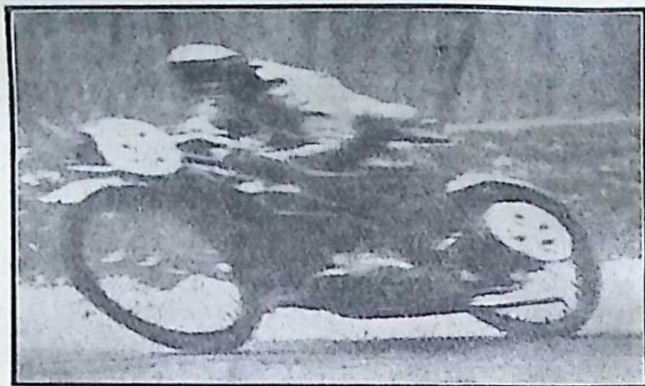
Paper Canoe



Paddling his paper canoe, Willy Schauer, German inventor, is shown above. The paper is stout, hard and waterproofed. Advocates of such boats say they are lighter than wooden ones, yet equal them in strength, and hence in safety. They also contend the cost of manufacture is lower. The builder says his craft has met all the tests to which wooden or canvas canoes are subjected.

Almost Beats the Camera

When the winner of the recent motorcycle races at Munich, Germany, flashed past on the last lap, a high-speed camera trained on him, barely managed to record his passage. The remarkable photograph below, which gives some impression of the speed at which he was traveling, was the result. In the infinitesimal fraction of a second that the camera's shutter took to expose



This motorcycle racer at Munich not only defeated his rivals but almost beat the high-speed camera, which in an instantaneous flash could make only this distorted picture of his passage.

the plate, the cyclist's flying image had moved half-way across it.

The peculiar distortion which resulted is characteristic of pictures of swift-moving objects at close range made with the "focal plane shutter" used in fast cameras. The shutter, a sliding curtain with a slit in it, "wipes" the picture on the sensitive plate a section at a time.

Meteorites

Meteorites have been fascinating and puzzling objects of conjecture for centuries, but hitherto they have always been of rather modest size. People have woven myths about them and have worshipped them, but only recently have scientific men begun believing in them.

Dr. O. C. Farrington, Curator of Geology at the Field Museum of Natural History, responsible for the most representative collection of meteorites in existence and one of the greatest authorities on the subject said, "Meteorites are helping us to unfold chapters in the fascinating story of the universe, besides serving practical uses. Specimens are eagerly sought by museums and men of science for study, so that anybody who finds or can claim ownership in a genuine meteorite, can fairly count it as cash in his jeans!"

What, after all, are meteorites? Where do they come from? Are they the flying fragments of broken up worlds? Were they, previous to their fatal collision with the earth, tiny "earths" themselves? Why do they bump into us as they do? Are we earth-dwellers in any danger because of them?

"A revised conception of space within the solar system," said Dr. Farrington, "is one result of attempts to answer these and kindred questions. We used to think of the earth traveling its orbit in solitude, its nearest neighbor the moon, a quarter of a million miles away. We know now that this idea is false.

"Indeed, the earth actually might be compared to a man in a mosquito-infested swamp, so thick are the swarms of minute 'earths' through which we move. Only the surrounding atmosphere protects us from incessant pelting by particles of matter from the size of a pea upward.

"Most of these masses of matter are tiny, perhaps no bigger than a nut—'gnats' of space—and are consumed in the earth's atmosphere in brief trails of glory. We know them as shooting stars. It is estimated that at least *twenty million* of these particles flash out their existence in the earth's atmosphere daily.

"There are other and far larger masses of matter, the asteroids, or planetoids, hundreds of which have been identified in recent years. The planetoids are like miniature planets, and probably vary in diameter from a few miles to a few hundred miles. None, so far as known, ever collided with the earth.

"Meteorites in size are midway between shooting stars and planetoids. Unlike planetoids, they do collide with the earth frequently; and, unlike shooting stars, they are too large to burn up before reaching the ground."

Some scientists assert that meteorites must be over-size shooting-stars. Dr. Farrington doubts that. His reasons are convincing. August and November, he points out, are the months of greatest shooting-star-activity, but May and June are the biggest months for meteorites. Furthermore, a majority of meteorites fall in the afternoon, between noon and midnight, whereas there is no indication of any falling-off in shooting-star activity after midnight. He thinks it more likely that meteorites are different in kind from shooting-stars, possibly the fragments of larger bodies, perhaps of disintegrating planetoids.

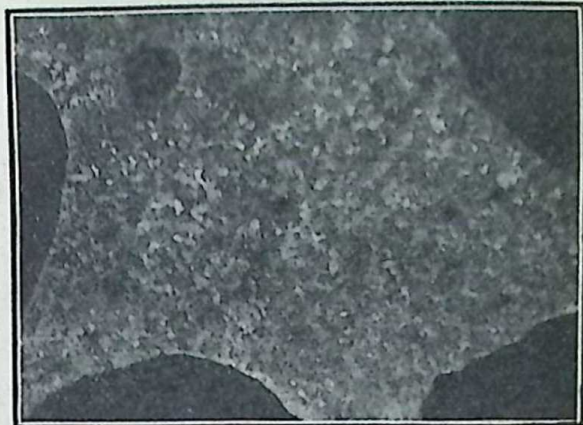
"But of course," he adds, "nobody knows."

Nobody is certain of the commonly accepted theory that meteorites are small parts of our own solar system, perhaps left over from fragments drawn from the sun when the planets were formed. One who recently has taken exception to this view is the Austrian geologist, Dr. Robert Schwiner of the Karl-Francis University at Graz. He suggests instead that the reason for their appearance is that our earth now is passing through a part of space where a vast heavenly catastrophe occurred millions of years ago, when two small stars collided. Our solar system, he says, is drifting now through the part of space strewn with fragments of the colliding stars. These fragments are meteorites.

Are meteoric collisions with the earth frequent? The number has been estimated by recording all known falls in a given area, like France, during a certain period, and from that computing the number for the whole earth, assuming that one place is as likely as another to be the scene of a meteorite's fall. It is supposed that about 900 meteorites fall yearly.

Most of these are never seen or recovered. For one thing, three-fourths of the earth's surface is under water, and a meteorite would as soon fall

in the sea as on a crowded street—most of us would sooner it did! For another thing, many meteorites look like common stones and, unless seen to fall or examined by an expert, may never be identified. Many meteorites, too, fall with sufficient velocity to bury themselves, as the giant of Meteor Crater is supposed to have done. Furthermore, if the material is mostly iron, as it often



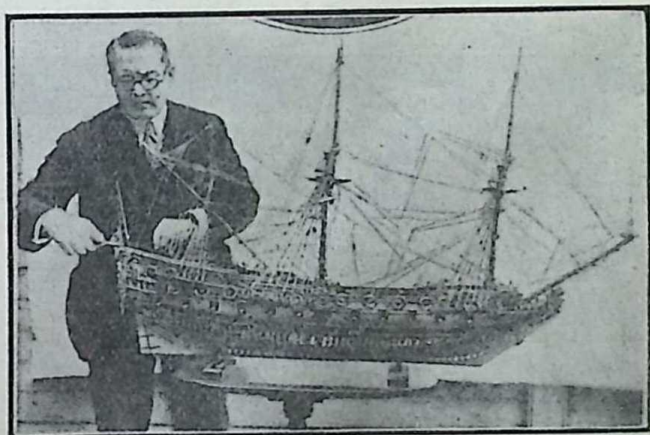
A section of Williamette Valley meteorite, in the American Museum of Natural History, polished and etched to show its strange rock and metal formation.

is, a moist climate is likely to rust and disintegrate it.

By an actual count, 436 meteorites were *observed to fall* and reported between the years 1492 and 1921. The total of known falls, whether seen or found, is about 850.

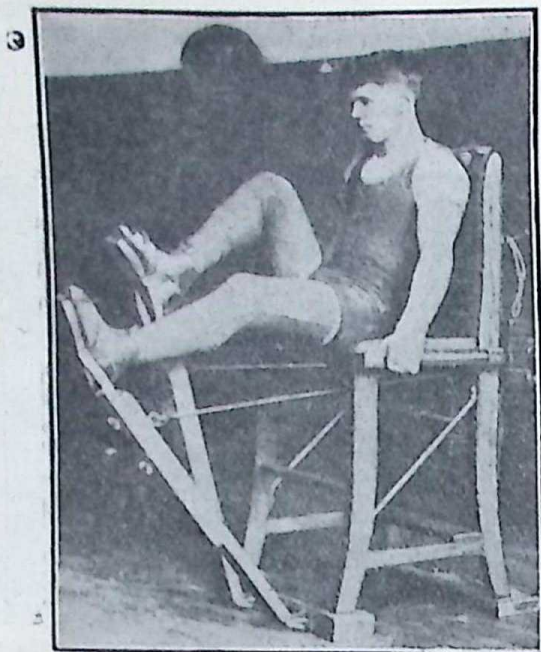
Popular Science Monthly

Dart Mouth



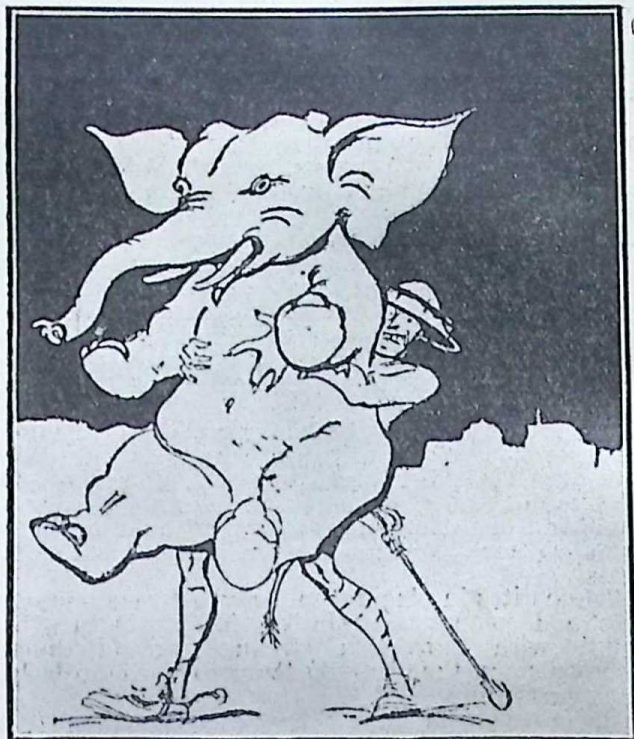
Henry B. Culver, New York lawyer, who as a hobby employs his delicate touch and historical knowledge to repair old ship models, is seen at the left restoring a copy of the Seventeenth Century frigate, the *Dart-mouth*. Col. Henry H. Rogers, owner of the model, has it insured for thousands of dollars.

Wakes Up Sleeping Muscles



A New exercise device, designed especially for training athletes, is said to develop muscles of legs and back that are not put into play by any other method. It consists of a high chair to which are attached two pedals connected with sliding weights. The exerciser pushes forward with his feet against the pedals. The weights can be varied as desired.

A Polish View



England Groaning under the Burden of the Asiatic White Elephant?

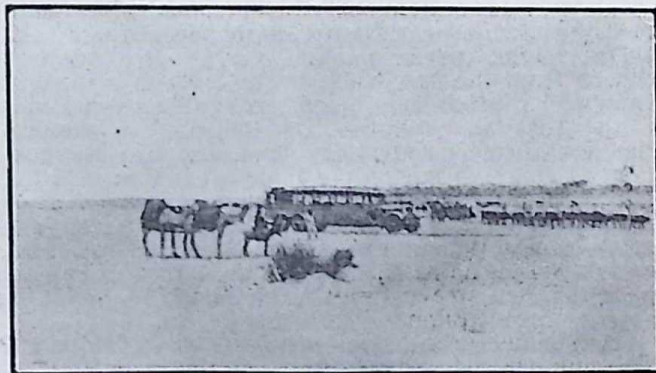
—Cyrulik Warzarski (Warsaw).

Beauty And The Beast, Komodo Style



Mrs. Burden is here seen examining one of the monsters, which were all so terrifying to the Malay porters that they would not even touch one's carcass.

Travel, Ancient and Modern



The Safeway Coach at Acre (Palestine). A concrete roadway has been laid here for 100 yards connecting up the land track with the harder sands of the sea-shore.

Training The Helpless Flapper To Fight Her Own Battles

President Roosevelt was looking over some ju-jitsu pictures presented to him by Capt. J. J. O'Brien, the man who introduced that Japanese art of self-defense to America. The President halted at one of the pictures and regarded it at length. Looking over his shoulder, Captain O'Brien saw that it was a picture of a woman straight-arming a man with her stiffened fingers jabbing his eyes. A little worried lest this maneuver should make an unfavorable impression, the Captain stammered:

"Mr. President, a dangerous situation requires a desperate defense. That was invented to give a woman protection against a thug who suddenly attacked her."

Colonel Roosevelt's response, according to a writer in the Philadelphia *Public Ledger*, was reassuring.

"I think, Captain," he is reported to have said, "that this is the best thing in your repertory."

To-day, with the greater freedom claimed by girls in their teens, and with new and menacing conditions introduced by the automobile and other modern factors, it is considered more important than ever that young women should be trained to defend themselves in an emergency. For this purpose Captain O'Brien has worked out a system of what he calls "modified" ju-jitsu, consisting of "a few simple holds and tricks by which the frailest girl can bring an assailant to the ground and make him beg for mercy." There is no need for a woman to be defenseless, says Captain O'Brien, "when the practice of several easy methods will give her ample protection against any thug, strangler or flirt who seems to have the advantage of her. Girls don't have to suffer mauling or the unwelcome arm of a sheik when the knowledge of modified ju-jitsu will give them complete command of the situation."

The *Ledger* writer tells us that Captain O'Brien is "a graduate of the old navy of wooden ships," and that he served as police inspector in Nagasaki for some years before returning home and teaching President Roosevelt ju-jitsu.

During the war he demonstrated that part of his method which would be effective against the enemy, to hundreds of instructors, and the treatment to which he has been subjected by the vigorous application of his technique by his students has resulted in the partial atrophy of his left arm.

"The system is based upon knowledge of mechanical principles which function in the human body, and upon rules of leverage," said Captain O'Brien. "One time R. Tait McKenzie, sculptor and supervisor of physical instruction at the University of Pennsylvania, tried these principles out on bodies in the dissection room at the University, and proved that full application of the force which can be exerted in defense will break bones and tear apart the muscles."

"The reason this method is so successful is that it catches the assailant unawares. A man who gets set for it could avoid close contact with his victim, but when he gets near enough, there is no defense."

"Take a very common occurrence where a man attempts to flirt with a girl, walks up along-

side her and, starting a conversation, takes hold of her arm. She slides her arm under his as if about to draw him nearer to her. The sheik wouldn't object to that. He probably would be delighted to think he had made such a hit that the girl was ready to embrace him.

"As her arm goes under his, she brings it on top of his arm above his elbow and puts on a little pressure. His arm straightens out and he is at her mercy. As she puts on more force she moves as if to straighten her arm, but what she is doing is to bend his arm in the direction opposite to the natural swing at the elbow.

"He cannot extricate himself. His arm is caught in a vise from which he cannot withdraw and if he attempts to reach her with his other arm, he is prevented from turning to face her by the fact that her position bars him from swinging his free arm toward her.

"She can punish him more severely by gripping the hand on his arm with her free hand and pulling down on it. This will force the sheik toward the pavement, and she can give him a jerk, sending him head over heels, and go calmly on her way. A quick pull will break his elbow.

"This is a long explanation, but practise it with a friend and see how quickly and simply it can be done with hardly any effort."



Breaking a Throat Grip.

Just get hold of one finger, and the rest is easy—bend it backward toward its owner, and he will release you in a hurry.

"The girls would probably like to know what to do when a man attacks them without much warning, as has been happening in the cases constantly reported in the newspapers.

"Suppose a thug approaches a girl, bars her way and attempts to persuade her to accompany him. The girl draws back in some terror. He steps forward to grasp her with his arms. If she will shoot her arm out quickly with two fingers stiffened and aim at his eyeballs, it will be some time before this sheik tries to annoy a woman again.

"If the flirt has succeeded in grabbing her around the waist, the best trick to use is to lift the palm of the hand against the end of the nose

and apply it with some force. Shove up and back. The man's head will shoot back with such vim that he will release the girl, and she will be free to go on her way."

Next we are asked to suppose that the bully has caught the young woman by the throat and is making it impossible for her to shout for help. What one does instinctively, says the Captain, is to reach up and try to pull the clutching hands away from the throat; but—

"You can't get free in that way. It is almost impossible to make an attacker give up a grip on the throat by dragging at his hands. The way to make a defense against a strangler is to lift a hand to one of the hands around your throat, bend just one of his fingers back in a firm grip and force this one finger toward the attacker. Act as if you were trying to break the finger.

"Small as that finger is, turning it backward toward the outside of the hand will cause him so much suffering that his whole body will react backward in the direction his finger is being pushed, and the hold of the other hand on the girl's throat will be relaxed.

"The girl now passes from the defense to the attack. Her assailant has been completely disconcerted by the counterattack and is so completely absorbed by his suffering that if she moves quickly there is no difficulty in the next step.

"She brings her other arm under, around and on top of his using force and still pushing his single finger backward. This position keeps the thug sideways to her, making it impossible for him to bring his other arm into play to fight her off, and she can either keep him under control and push down the street to where she can obtain help, or with a sudden application of force throw the man over on his back and run away.

"If a man grabs a girl from behind and puts his arms around her, she can use an old wrestling trick. Just swing the body sideways a little so that the nearest foot to the thug can be slipped behind him, place this foot between his feet and then straighten a little and he will lose his balance and be thrown backward. If executed quickly, this will knock a man off his feet."

These holds all deal with the methods of defense if a woman is caught in the street. But in many of the cases reported to the police a man is able to penetrate into the house and catch a woman all alone, with no means of protecting herself at hand, or trapped in a room where she cannot summon help.

Captain O'Brien was asked to describe a few tricks which would help a housewife fight off a man already in the house.

"A man who has made his way into the house on a pretext," he said, "usually begins by pretending to be courteous and gentle. If a woman is afraid of her visitor and begins to suspect he will not leave the house until he achieves his real errand, she can begin throwing him out by taking his hand. A man will ordinarily not object to a woman taking his hand. All she wants is two fingers. Closing firmly on them, lift his arm up and bend his fingers back and he must go in the direction she wants him to move.

"It is important not to face the man, but to swing sideways. Here again it is impossible for him to grab her with his free hand, and the backward pressure on his fingers will readily make him behave. She can thus back him out through an open door or hold him helpless while she summons aid."

Athletes who have studied Captain O'Brien's system agree that these maneuvers, if intelligently rehearsed, actually equip a slender girl to repel a sinister assailant with heavy loss. The important thing is for the victim to keep her head, remember the motions she has learned, and not allow fear of failure to upset her. The Captain continues:

"If she can get his hand between both of hers, she can twist him in another way. This grip is accomplished by holding the man's hand with your two thumbs prest against the back of his hand and twisting his arm. If full pressure is applied, his body will swing sideways and unbalance him, and he can easily be thrown, if that is desirable.

"Of course, these hand-and-finger holds can also be used outside on the street, if the situation that occurs makes them the most desirable.

"Twisting a man's head is another hold that can be used if the man happens to be fighting to remain inside by bracing himself against the doorway. A direct attempt to push him out is sure to fail, because his strength is supported by the walls against which he has braced himself. He must be taken away from this position. That can be done by placing one hand on his chin and the other on the side of the head and turning his head. A strong pull will jerk him away from the door, and as he is off balance, a slight push will throw him through the doorway.

"A cool head and the ability to think fast in an emergency are, of course, essential. A girl must keep her wits about her and be prepared to act quickly. A few rehearsals of these simple tricks will give her confidence."

The Literary Digest.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE ETHICS OF BUDDHISM: By T. Tachibana, Professor of Pali and Primitive Buddhism at the Komazawa-Daigaku, Tokyo. Oxford University Press. Pp. 288. Price Rs. 15.

Although the book is entitled *The Ethics of Buddhism*, it would however seem that the name, *The Ethics of Pali Buddhism*, originally chosen by the author himself, would have been more appropriate, as there is nothing discussed in the book from the sources of the Sanskrit or Mahayanist texts.

After giving a short account of Buddha's life Prof. Tachibana proceeds to give the outlines of Indian thought previous to the rise of Buddhism and tells us about the classification and characteristics of Buddhist morality in the five chapters of the first book of his dissertation. In the second book, comprising fifteen chapters, he discusses different moral qualities such as self-restraint, abstinence, contentment, purity, etc., arriving at the conclusion that "Buddhism is a system of self-purification. But there are other-regarding virtues." Readers will find here a mass of well-arranged materials collected from original sources and discussed with much ability.

It is popularly believed that Buddhism is an ethical religion. Professor Tachibana urges the rather different view that "Buddhism in its origin is a religion of a moral nature." I do not hold the popular view, but neither can I agree with Prof. Tachibana for reasons given below.

It is well-known to those who are acquainted with the life of the Buddha either from Pali or Sanskrit sources that he did not, at first, want to preach his doctrine to the people. And why? Because it occurred to him that they would not be able to understand it. Had his religion been simply of a moral nature, it is quite certain that he could not think so; for morality is not something that cannot be understood by ordinary men. In fact, it was only on account of the

subtlety of his doctrine that he apprehended that it would be beyond the power of the people to grasp it. He said (*Vinaya, Mahavagga*, 1. 52) that his doctrine was profound, difficult to perceive and understand; reasoning could not penetrate it (*atakkavacara*), and it was intelligible only to the wise (*panditabedaniya*). The people were given to desire (*alaya-rama*), and to them the law of causality and the chain of causation (*paticca-samuppada*) would be a matter very difficult to understand. Very difficult would it also be to them to understand the extinction of *samkharas*, the getting rid of desire (*tanhakkhaya*), the absence of passion (*viraga*), *nirodha*, *nibbana*. From the above it is quite clear what Buddhism was in origin. And again, we read in the same work (*Mahavagga* 1. 23) that when the Blessed One's new disciple, Assaji, who had recently been ordained, was pressed by Sariputta to tell him at least the spirit of the doctrine which his teacher, the Blessed One, was preaching, the reply was simply this: "Of all objects which proceed from cause, the Tathagata has explained the cause, and he has explained their cessation also; this is the doctrine of the great Samana (*ye dhamma hetuppabhava*, etc.)."

Such is the first stage of the development of the religion preached by the Buddha, and there is no mention whatever of a moral nature, though in reality from the very beginning morality was regarded as the stepping stone for the realization of the truth of his doctrine. This is made quite clear by Buddhaghosa in his *Visuddhimagga* (p. 2) when he says: "Standing firm on morality (*Sila*) and cultivating concentration (*citta, samadhi*) and wisdom (*panna*), a bhikkhu who is wise, ardent and discriminate, may disentangle the tangle of desire (i. e., he attains the cessation of desire *tanhakkhaya-nibbana*). Thus the doctrine of the Buddha is threefold and it is fully borne out by a verse of the *Dhammapada* (183) which runs thus: "Not to commit any sin (*Sabbapapassa-karanam*) to do good (*Kusalassupapada*), and

to purify one's mind (*sacittapariyodapanam*), that is the teaching of the Buddhas." Buddhaghosa explains here in his *Visuddhimagga* (pp. 4, 5) what is meant by these three things mentioned in the above verse. He says that morality (*sila*) is the beginning of the *sasana*, concentration (*samadhi*) is in the middle, and wisdom (*panna*), which has the superiority, is the end. Owing to this threefold character of the religion the whole teaching of the Buddha is divided under three heads, viz. (1) teaching regarding morality (*adhisilasikkha*), (2) teaching regarding mind (*adhicittasikkha*), and (3) teaching regarding wisdom (*adhipannasikkha*). These three characteristics of Buddhism are to be found all through its development from the beginning. It cannot therefore, be maintained that Buddhism in its origin was a religion of a moral nature.

THE DELHI UNIVERSITY PUBLICATION No. 1—*The Birth-place of Kalidasa : By Pandit Lachmi Dhar Kalla, M. A., M. O. L., Shastri, Lecturer, St. Stephen's College, Delhi.*

In this dissertation the author has made an attempt to establish two things ; first, that Kalidasa was a native of Kashmir, and second, that "the plots and incidents of his works are modelled on the lines of the Pratyabhinna philosophy of Kashmir." As regards the first, most of the arguments advanced by him are very weak and a very small number of them really deserve to be considered seriously. As for the second, though the attempt is admirable, I do not think his position tenable.

VIDRUSHEKHARA BHATTACHARYA.

SARA AND OTHER POEMS :—*By the Swami Sri Ananda Acharya, Gaurisankar.*

In reading other volumes of verse by the Swami Sri Ananda Acharya I was dazzled by the coruscating brilliance and excessive opulence of his language. He rioted in colour, which many a time blinded one to the underlying meaning of his verse. The volume under review is, however, free from these defects. In this volume the Swami has certainly improved upon what has gone before. His language is now simple, though extremely suggestive ; his images are homely, though deep in their appeal ; the melody of his songs is not of an obscure, eclectic variety, but something at once soothing to the ear and satisfying to the imagination : his thought, ever noble and elevated, now moves on a plane with which many of us can establish some sort of contact and his meaning, without losing its old subtlety and charm, is now clear and pointed. These verses, therefore, show the Swami's extension of power in all directions. This is, however, not all. Songs like Joe show that the Swami has perfected a new way of telling a story ; while the figure of Sara, simple and devout, homely and worshipful, loving and serviceable, dreamy and mystical, is a marvellous creation in itself.

All these things bear witness to the amplitude of the Swami's poetic powers. The Swami's poems are, indeed, "Songs of Innocence !" and "Songs of Experience" combined. They reveal a world of mercy as well as of cruelty, of ambition as well as of self-denial, of misery as well as of joy, and of power as well of beauty. Whatever it may be, these poems appeal to the big heart of man. They lift our heart up to something that is above the sphere of our sorrow, and fill us with eager yearn-

ings for things beyond the ken of our senses. In short, they enable us to see purpose where we had formerly seen blind chance and to see beauty and nobility where we had been aware of ugliness and meanness only. The Swami interprets the things of this world in the light of eternal verities and seeks to reestablish our contact with God and Nature ; and this is a great thing, indeed.

DIWAN CHAND SHARMA.

Who's-Who—INDIA—1927. Published by Messrs. Tyson and Co., Calcutta.

Demy 8vo. Cloth. Pp. 281. Price not mentioned.

This is a new venture well worthy of support. It contains the usual information about many Indians and Europeans in India. The amount of biographical details given will not be taken by any knowing reader to be an index to the relative importance of the persons to whom they relate. There are some noteworthy and probably significant omissions. There is, for example, no mention of Mr. M. K. Gandhi, Pandit Motilal Nehru, Pandit Jawaharlal Nehru, Mr. S. Srinivasa Iyengar, Dr. Ansari, Dr. Kitchlew, Mr. J. M. Sen Gupta, Mr. Bepin Chandra Pal, Lala Lajpat Rai, etc. Nor is it only among Indian political notabilities that there are such omissions. Among Indian scientists Professor Meghnad Saha, F. R. S., holds a very high place. His name is not to be found in this useful book of reference. We hope such omissions will not occur in future editions.

INDIA AND THE WEST : *A Study in Co-operation, by F. S. Marvin, author of "The Living Past," "Progress and History", etc. Longmans, Green and Co. Ltd. London. Medium 8vo. Pp. 182. Cloth, gilt letters. 7s. 6d. net.*

It is a well got-up book, printed in clear big type.

The author's style is clear and refined. He writes with suavity, though that may be only the velvet glove concealing the mailed fist. For he states almost at the outset : "This discussion assumes that Great Britain will and should remain in a position of power in India for at least a considerable time. The conditions and qualifications will appear as we proceed, but as to the main point there can be no equivocation, because there is no doubt : every serious person, Indian or British, agrees so far, differing only when we come to particulars, the time of the staying, the methods of co-operation, the general outlook, the ultimate ideal." That Great Britain will remain in a position of power for at least a considerable time, may be true. But we deny that she should remain so. The author will, however, say that we say so because we are not "serious" persons. Let him however, place his assumption before all the most prominent Indian political leaders, and he will find that they will reject his assumption. So, he will be obliged to conclude that they are not serious persons. The author's assumption being what it is, it would be futile to point out that there cannot be any real co-operation between a country which occupies the position of the sovereign and a country which is subject to the former. "Position of power" is a mere euphemism for the position of a master or a mistress. The author takes for granted two things ; "that the British connexion is for the advantage of the country", and that the British connexion with India is

synonymous with Britain being in a position of power in India. Nobody denies that Britain's contact with India has been incidentally and indirectly beneficial to us (and mainly and directly advantageous to Britain), though Britain's object in establishing and maintaining this contact was and is selfish. British connexion and British mastery are not synonymous. There is British connexion with the Dominions without British mastery. The least that is wanted by Indians is equal partnership within the British Empire. The longer this minimum demand is withheld from India, the greater becomes the moral and material injury to her.

The author deals with a large variety of topics—the problem, England, India, the West at the junction, Government, education, economic life, social life, religion and philosophy, India as a nation, and India and the world. We have marked numerous passages in it which call for criticism. But if we were to state all our objections and give our opinions, giving references and quoting authorities (which the author has not done), we should have to write a book bigger than the one under review. But we have no time to do it, nor is it necessary. What is more important is to see how we can derive considerable advantage from the writings of those who, like Mr. Marvin, are opposed to our point of view.

Japan has been able to maintain and consolidate her position as an independent nation by developing certain qualities which are latent among all peoples but which have been more highly developed in the West, and by following Western political, military and industrial methods. It is these qualities and methods which enabled England to win sovereign power in India. If we would be free we must have full knowledge of these qualities and methods, dissociating from them all that is immoral, injurious and degrading in them. In the fourth chapter of his brochure Mr. Marvin gives us some idea of these qualities and methods, saying: "it is the common gift and characteristics of Western civilization that enabled England, in the first place, to plant herself in the peninsula and, still more, have formed the substance of her power ever since. Other Western nations have done the same thing, on a smaller scale and with many differences of detail, elsewhere. And the junction came at the end of the eighteenth century, when Western civilization in its typical modern form of scientific industry was beginning to overspread and transform the world. The question, therefore, is fundamental; in what does this Western civilization consist which has enabled it to do these things? It is a question not of panegyric nor of denunciation, but of fact, the facts of history."

Before attempting directly to answer the question formulated above, the author admits that "if we go back far enough in history, the distinction between East and West disappears", and that "actually when the forces of East and West met in the twelfth century in their most acute antagonism, the West had much to learn from its opponents."

Let us now turn to the author's answer to his own question.

"At the time when the West thus began definitely to take the lead, it was marked by a pre-eminence in three or four qualities and posses-

sions, none of which were peculiarly its own in origin, but which by the converging influences of history and geography had come to be concentrated in Western Europe by the fifteenth century A.D. One, perhaps the most potent of all, was an exceptional vigour and adventuresomeness of character. There were more energetic and fearless spirits in those lands, and specially in England, than anywhere else.... Another source of strength was their religion.... the adventuring nations had all a stimulating religion, common in its main features, and to all its professors both comforting in trouble and fortifying to action;"—from which the lesson to be drawn is not that the people of the East should profess Christianity, but that their religion—whatever its name—should be stimulating, comforting in trouble and fortifying to action.

The third cause of the ascendancy of the West is that "nations arose." He adds that "it is right to notice the evils due to aggressive and competing nationalities, but wrong to overlook the vigour poured into the world by the union and ambition of youthful states. As now under the treaty of Versailles, so then in the ferment of the Renaissance, work could be done by men held together and inspired by nationhood, which never occurred to the unorganised masses who covered the largest part of the land-surface of the globe. Any form of union gives strength, and France and England, the first and most strongly organised of Western peoples, have through this cause left the widest and deepest impression on the world."

The author then states the fourth cause of the predominance of the West:

"France and England, and all the other nations of the West in varying degree, were carriers also of a more far-reaching principle of organization in scientific method and its results. Here we have the modern and most potent differentia of West and East, or rather of the West from the remainder of mankind which did not take the crucial step represented by the work of Galileo and Newton in the seventeenth century."

Mr. Marvin dwells only on the application of science to industry by the West, but not on the application of science to war, though the latter is undoubtedly one of the causes of Western ascendancy.

As elucidating the author's point of view, we will quote some more sentences from his fourth chapter.

"The essential point of the revival of science in the West in the sixteenth century, and its rapid development since, is the return to nature, the study of how things around us actually work instead of the repetition of other men's ideas or the spinning of theories about reality from our inner consciousness."

The "union between Homo Sapiens (the man who knows) and Homo Faber (the man who is an artificer)" "is the life-blood of the modern system."

"Vigour, reason, progressive change for the general good are the forces which consciously or unconsciously impel the typical agent of Western civilization as it has emerged from the long, forging process which we have sketched. And it is faced in other parts of the world by populations not necessarily hostile, often superior personally in many ways, but collectively inferior

or less highly developed in those points which have given the West its present place. With them, as one sees in India, tradition, custom, and authority bulk larger than the constant effort to adapt one's actions to fresh and consciously chosen ends."

"...how to correlate the worship of Durga and Kali with the Modernism of Europe or the ethical religions which stand outside the churches?" "Law, goodness and beauty now stand out as the salient qualities of the divine. Kali, Durga, and the rest, have divine elements as well as baser. Can they be sublimated and used to convey a growing and higher ideal for humanity, or must we become iconoclasts and raze old temples to the ground to make way for the new?"

These questions may be left to be answered by the worshippers of "Kali, Durga, and the rest." Meanwhile we note that Mr. Marvin has not told us whether the God of the Old Testament and of the Book of Revelation in the New who is worshipped by Christian nations before going out to fight and plunder and thanked after winning bloody victories has only "divine elements" or "baser" elements as well.

According to Mr. Marvin, "Communalism, nepotism, corruption—to mention points recently prominent in descriptions of Indian society—are all features well-known in every part of the world. What communalism was ever stronger or more destructive than that of the Huguenots and the League in France at the end of the sixteenth century? It was surmounted by the higher national ideal embodied in the policy of Henry of Navarre.....Had Akbar the same opportunity, national unity would have triumphed over communalism in India in his time. His ideas were similar, but the area and the population with which he dealt were too vast. India lacked also that impulse to new life and organization which modern science was beginning to offer to the West, and which was independent of political party, race or creed."

The British Government in India has been extremely niggardly in its educational expenditure—particularly expenditure relating to scientific and technological education.

Mr. Marvin rightly points out that the practical equality of women with men in education or social and political status has not been developed to the same extent in India as in the West, "though a movement may be detected in this" matter. "In the West, the vestiges of caste have been more and more obliterated. Wealth and personal merit in varying proportions now classify our society, and there is no bar, except opportunity, in the way of any person doing any work for which he is fit. Nor have we in the West those taboos on touching, intermarrying with, or eating with other persons of whatever class, which are so troublesome and to us such irrational features of Indian society."

According to Mr. Marvin, the last great achievement of Western thought in social and political theory is the recognition of "the doctrine of individual development and individual rights," of the place of the individual in the social order, his claim to full development and enjoyment of the best means of attaining these ends. "Every man—and woman—was to be an end in himself, and not

to be regarded as an instrument for the profit and enjoyment of others."

As none of the qualities and achievements which, according to the author, has given ascendancy to the West, are inherently racial, the peoples of other parts of the world should and can emulate the West in these respects.

We have little space left to give examples of the author's statements which may be wholly or partially contradicted or controverted; but we will give a few. He says that Warren "Hastings himself left India surrounded by the love and gratitude of all who knew him or his work, Indians and British alike." He writes: "It (India) has at the moment over two hundred distinct languages, some of them spoken by tens of millions of people and quite unintelligible to the rest." If dialects were considered *distinct* languages, Mr. Marvin must be right, otherwise not. Among the languages spoken by tens of millions are Hindi, Bengali, Marathi, Panjabi, Rajasthani and Oriya. It is not true that every one of these languages is *quite* unintelligible to the speakers of the other languages of India. It is no longer true that the past history of India "cannot be dated with any confidence or accuracy until the contact with the Greeks in the fourth century B.C." Mr. Marvin speaks (p. 42) of "the social and spiritual conservatism and the political incapacity of India" as if they were inherent facts true in all periods of her history. He asserts that the system of self-government in ancient India "dealt purely with village business and that the government of the state or empire was always autocratic." Evidently Mr. Marvin has not read the works of Rhys Davids, K. P. Jayaswal, R. C. Majumdar, N. Law, Benoy Kumar Sarkar, U. N. Ghoshal and others, relating to ancient India; else he would not have been so dogmatic. Nor is he justified in making the sweeping remark that "India is not democratic in spirit." In some senses she is, in some not. On p. 72 he speaks of Sikhs and Akalis as if they were mutually exclusive groups. There is no justification, again, for the following sweeping and emphatic statements: "School education, with the bulk of the rural population, is intensely unpopular and any attempt to extend it meets generally with opposition.....These are the bold facts, which are now admitted by all,....."

Mr. Marvin states that "scientific teaching has only lately been introduced, mainly at the instance and largely at the cost of some of the manufacturers who have arisen", and refers to "the excellent Institute of Science at Bangalore." The late Mr. J. N. Tata's princely endowment for the encouragement of science teaching has not been surpassed. But the author ignores the endowments made by others to and the successful research work done at the Bose Institute, the Calcutta Science College, the Bengal Technical Institute, etc. He records with pride that "Great Britain has created four large maritime ports" in India, but omits to state how many hundreds have disappeared during British rule. According to him "the recurrent and sweeping famines of earlier days have now become a thing of the past." What a perversion of ancient, mediaeval and modern history! What is the meaning of 'earlier', 'now', and 'past'?

In spite of many other such statements of

undoubted inaccuracy or doubtful accuracy, the book would amply repay perusal.

THE WORLD'S PILGRIM: By *Eva Gore-Booth*. Longmans Green and Co. Ltd., London. 1927. Crown 8vo., pp. 118. Stiff boards, cloth back, gilt letters. 3s. 6d. net.

The paper, printing and binding of this small volume are excellent. It contains eight imaginary conversations: Buddha and Pythagoras, Francis of Assisi and Brother Giacoma, Giordano Bruno and one unknown, Lorenzo and the prior of St. Marks, Michelangelo and Pheidias, The Lament of Lazarus, The House of Life, and Easter Eve. They are written in choice and beautiful English, and the persons introduced generally speak to character.

INDIA TO-MORROW: By "*Khub Dekhta Age*." Oxford University Press. Cloth. Crown 8V. pp. 87. 3s. 6d. Printed clearly on thick paper.

The author has assumed a pseudonym in bad Hindustani to suggest that he is far-seeing and looks far ahead. He disclaims originality, and writes in his foreword that "a readiness to absorb the ideas of others is not without its compensatory advantages. Some imperfect siftings of such ideas are to be found in this little book." The foreword is dated September, 1927. It may be assumed, therefore, that the booklet was probably written in August last. In its pages we find some observations and statements identical with or similar to many made in the British Parliament by Cabinet ministers and others in the course of the debate on the Statutory Commission. May it be assumed, therefore, that these men gave expression to these "ideas" in private and the author "absorbed" them and gave publicity to them in this book before they were uttered publicly in Parliament? In any case, owing to these similarities it would be prudent for our political leaders and their followers to be prepared to expect and meet the likelihood of recommendations being made by the Simon Commission similar to some suggestions made by this author. For instance, he says: "There is much to be said for an Imperially administered Police Service." It would undoubtedly be quite a genuine brand of self-rule which would place the Army and the Police entirely beyond popular control! Why not include Provincial and Central Finance also in the same category?

In this author's opinion, "Nepotism, which is regarded as a crime in England, makes a strong appeal to some of the finer attributes of the Hindu family and caste relationships." Mind, it is only the Hindu, not all Indians, who are guilty of nepotism: so there is hope for India minus the Hindus. But Mr. Khub Dekhta Age is rather partial to the Hindus! For Mr. Marvin says in *India and the West*, page 57: "Communalism, nepotism, corruption—to mention points recently prominent in descriptions of Indian society—are all features well-known in every part of the world." Which prophet is to be believed?

The booklet consists of Foreword, The Problem, The Constitution of the Commission, The Work of the Commission, The Communal Question, The Services, The Indian States, The Provincial Councils, The Central Legislature, Conclusion.

The author opines that "self-determination is a phrase and not a principle." We do not at all

agree. He proceeds to observe that "India desires the appointment of a Commission that shall be both competent and impartial; competent by reason of the practical experience of its personnel in the problems to be handled; impartial by reason of the aloofness of its members from all participation in the events of the past." The fulfilment of these two conditions by the same set of men seems to us rather impossible. How can anybody have practical experience of the problems of India if he has kept himself aloof from all participation in the events of India of the past? And where did the author discover his "India" which "desires" such absolutely detached members?

In the chapter on the constitution of the Commission the reader will find such questions asked or discussed as whether the Commission should consist entirely of M. P.'s; whether, if there were Indian members, there are "any in India today who can guarantee that, given a seat on the Commission, they will be able to carry the country with them in their findings;" etc. With reference to Indian members we have also such expressions as "a long dissenting minute, possibly written by others," "a mere collection of conflicting minutes," etc. We have also a discussion of the function of the Commission—whether it is to be the *rapporteur* or something else. The author also says that "a truly representative Commission, where such vital interests are concerned, would be unwieldy and, even if it were a possibility, could hardly consist of less than a score or two of members, whose varied conclusion would be of little value in arriving at any unanimous and acceptable scheme."

Does not all this sound like anticipatory echoes (if we may use such a self-contradictory phrase) of the Parliamentary debate on the Statutory Commission? It is quite evident that the author having been a high official in India was in the secrets of the rulers of India in London.

The author is entirely wrong in thinking that "the open sore of the Meston Settlement has now become a thing of the past," but he is right in stating that "it is an anomaly for the Central Government to draw so large a proportion of its financial resources from two of the provinces [Bombay and Bengal] one of which [Bengal] finds what should be one of its chief sources of revenue blocked by a permanent settlement." We have marked the book with a good many queries, but cannot stop to discuss the passages so marked. Indian publicists will do well to read it.

THE STORY OF MY EXPERIMENTS WITH TRUTH: By *M. K. Gandhi*. Translated from the original in Gujarati by Mahadev Desai. Navajivan Press, Ahmedabad. 1927. Volume I. Demy 8vo., pp. 602. Appropriately and neatly bound in home-dyed, home-woven cloth, made of homespun yarn. Price Rs. 5-8.

The printing, paper and get-up of this volume are excellent. It is a human document of absorbing interest, relating to the inner and outer history of the life of one of the world's most notable personalities, and as such should be studied by all who know English. We may review the book later in some detail.

The portraits of Mr. M. K. Gandhi which forms the frontispiece of the book is the best we have seen. It expresses the character of the saint, so austere in life, yet so cheerful in conversation

and so full of bliss in the look of his eyes and face.

THE HINDU ANNUAL, 1927. *Re. 1.*

It contains many interesting and instructive articles by J.A. Spender, Fenner Brockway, H.A.F. Lindsay, F. W. Pethick Lawrence, Patrik Geddes, George Lansbury, J. C. Wedgwood, E. B. Havell, O. C. Gangoly, S. Radhakrishnan, Kedarnath Chatterji, Sudhindra Bose, Harindranath Chattopadhyaya, etc. There are several colour plates and photographs. The reproduction of two oft-reproduced works of Ravi Varma and Dhurandhar should and could have been avoided.

THE BOMBAY SAMACHAR ANNUAL, 1927. *Re. 1.*

This interesting annual is bilingual in character. There are many contributions of topical and permanent interest in Gujarati and English by well-known writers. There are many pictures in colours and monochrome.

THE INDIAN DAILY MAIL ANNUAL, 1927.

This annual also is interesting and contains many pictures in colours and monochrome. Among the principal contributors to it are Sir P. S. Sivaswami Aiyar, Principal A. B. Dhruva, Prof. V. G. Kale, Mr. Balak Ram, etc. The reproductions of two frescoes from the temple at Sittannavasal are very fine.

The Third Anniversary Number of the *Calcutta Municipal Gazette* contains much readable matter from well-known pens. The pictures, including cartoons, are good.

The Twenty-first Anniversary Number of *The Mussalman* makes interesting reading. The editor has received contributions from non-Muslim writers also. That has its obvious lesson.

R. C.

IN SEARCH OF JESUS CHRIST: *By Dhirendranath Chaudhuri Vedantavagis, M.A. 1927. Price Rs. 5 or 10 s. Published by the Author from 3D, Nivedita Lane, Bagbazar, Calcutta. Royal Octavo. Pp. 424+XVI+XXIV.*

The book noted above may truly be called an epoch-making one. At any rate, for those who will read it in this country and accept its conclusions, it will mark the end of a period of uncritical faith in "great men" and the more or less blind dependence on their utterances which such faith generates, and inaugurate an epoch of rational faith based on direct knowledge. It embodies the result of a long course of study and research the vastness of which the present writer, with his limited reading on the subject, can hardly measure. The author tells us in his preface and introduction what led him to these studies,—studies on the historicity of the New Testament narrative and the origin and development of Christianity. He is grieved and surprised at the absence of such studies in this country either among the Christian missionaries, who show "no sign of mending their crude orthodoxy in the light of modern scholarship", nor among Indian non-Christians, to a section of whom he ascribes "a misguided zeal for Christ." "The book," says the author, "claims no originality, but it places before the reader the most up-to-date information on the subject in a connected form. "The first of

the three parts into which the book is divided appeared in 1922 in the form of articles in *The Indian Messenger*. These articles, being now amply modified and revised almost beyond recognition, and enlarged in the light of recent researches of Vedantaratna Mahes Chandra Ghosh, B.A., B.T., of Hazaribagh Brahma Samaj, published in the columns of the *Modern Review* and *Pravasi*, have formed Part I of the book. The other two parts are quite new."

The three main parts of the book comprise twenty chapters, several of which are again divided into sections, sub-sections and addenda. A perusal of the mere 'contents' of the book,—filling eight pages and prepared with great care and minuteness by the author's worthy wife, would give the reader an idea of the amount of study and patient industry he has gone through. We hope the book will help our young people to shake off their intellectual lethargy and, following in the author's foot-steps, seek "fresh fields and pastures new", and induce our elders to prompt, if not actually to lead them there.

The three main divisions mentioned treat successively of "Jesus the Teacher", "Jesus the Messiah" and "Jesus the Saviour." The first shows that there is no uniqueness or originality in Jesus's teachings as represented in the Gospels, all being borrowed either from the *Old Testament* or from Greek, Buddhist or Egyptian sources. The second shows that Jesus the Messiah is not a historical person, but a picture drawn by the gossellers with the help of *Old Testament* prophecies concerning the expected Messiah wrongly interpreted and applied to a fictitious person whom they wanted to be accepted as the Messiah already come. The proof of this contention is stated in such a varied and elaborate manner that we can give no idea of it in a short article like this. The third shows that Jesus the Saviour is only a copy,—varying according to local circumstances,—which the Jews dispersed far and wide after the destruction of the Temple of Jerusalem, made of pre-Christian models of Saviour-Gods,—Judaic, Greek, Roman, Egyptian, Syrian, Phrygian and Persian,—all of whom had the general characteristics of being the 'first-born' of God and of having been *ritually* crucified or put to death in some other way so that their innocent blood might be a propitiation for the transgressions of their brethren. "These religions", says the author, "inculcated a dead and resuscitated God whose triumph over death was prophetic of man's deliverance from the grave. The new religion was only a populariser of an old mystic cult. Its success was due to the fact that when the old Gods were being disbelieved, it proceeded by substituting the legend as historical. Sometimes it succeeded in pushing its way onwards on the ground of its resemblance to the old,—its advantage lying in its being more concrete and more definitely historicised, though full of anachronisms, (p. 341-342). The starting point of the gospel story is said to be the existence of a pre-Christian Jesus-cult in Judea itself. Our author quotes Mr. Thomas Whittaker, author of *Origins of Christianity*, on p. 354: "The real basis of the Christian community I take to have been, as Robertson holds, a cult which was connected with a Jesus or Joshua long since conceived as of divine status." "The basic idea" our author

adds, "of the myth originally lay in an esoteric sacrifice which had its exoteric side also. This is Robertson's starting point. When the rite was presented in the form of a popular drama, it took a definite shape with the help of similar religious stories current in the Hellenistic world. It underwent modifications as it grew in strength and volume." Our author shows elsewhere how these dramatic scenes came gradually to be taken as historical events and found place as such in the Gospels in course of time.

We shall conclude by pointing out what appears to us as a grave defeat in a book otherwise deserving of the highest praise. Our author seems to labour under a certain anti-Christian obsession which makes him somewhat oblivious of the excellences of Christianity and its services to mankind. We need hardly say that we do not share in this. And we hardly wonder at it. More frequently than this anti-Christian bias we meet with an anti-Hindu bias in some reformers which in the same manner as the other bias makes people very tardy in recognising the excellences of Hinduism. Both are equally regrettable. As to Christianity, we know its grievous errors, both theoretical and practical. But we know also that, whatever it may or may not have done in the West, it has a high and important mission to fulfil in this country. Among other things we have received from it, at any rate through it, our zeal for the reconstruction of Hindu society. We are yet far from paying off this debt by successfully following and emulating Christian teachers and workers. Even our study of Christianity is very imperfect. Prof. Vedantavagis has led the way to higher Biblical studies amongst us. If he now gives us the result of his study of the spiritual aspects of Christianity,—something which we came to hope for from some of his articles on Christian Mysticism which appeared in the *Indian Messenger* sometime ago, our obligation to him will be at least as great if not greater than he has laid us under by writing the book under review. And who can say that through a sustained course of study in the line indicated the prepossession we speak of may not be greatly modified or perchance disappear altogether?

SITANATH TATTVABHUSAN

HINDU MYSTICISM: By Professor S. N. Das Gupta, M. A., Ph. D. (Cal. and Cantab). Published by The Open Court Publishing Company. (Chicago & London) Pp. 168. Price two dollars (in America) or 10 s.

This is a new book written by Professor Das Gupta, and we heartily welcome it. His "Study of Patanjali" and "History of Indian Philosophy" are rather stiff books and are intended for or at least can be understood by scholars only. But his lectures on "Hindu Mysticism" are easy and delightful reading. The book contains six Lectures which he delivered in 1926 at the request of the Harris Foundation Lecture Committee, U. S. A. The N. W. Harris Lectures were founded in 1906 through the generosity of Mr. Norman Wait Harris of Chicago and are given annually. The purpose of the lecture foundation is "to stimulate scientific research of the highest type and to bring the results of such research before the students and friends of North Western University, and through them to the world".

Our author is a competent person to speak on "Hindu Mysticism" and he has performed his task worthily. He has defined "mysticism as a theory, doctrine or view that considers reason to be incapable of discovering or of realising the nature of ultimate truth, whatever be the nature of this ultimate truth, but at the same time believes in the certitude of some other means of arriving at it" (p. 17). This idea has been developed in six lectures. From the sacrificial mysticism of the Samhitas, he comes to the mysticism of the Upanishads, which is further developed in the 'Yoga Mysticism'. In the fourth lecture he discusses 'Buddhist Mysticism'. The subject of Lecture V. is "Classical Forms of Devotional Mysticism" and the concluding chapter deals with "Popular Devotional Mysticism".

Our author has combined scholarship with spiritual insight, which is very rare in the philosophical and the religious world.

The book deserves wide circulation, but the price is rather high. The Open Court Publishing Company has done much for the propagation of truth and it should issue a cheaper edition and include it in the "Religion of Science Library".

BUDDHISM AND ITS PLACE IN THE MENTAL LIFE OF MANKIND: By Dr. Paul Dahlke. Published by Messrs Macmillan & Co., Pp. VIII+254. Price 10s. 6d.

Dr. Dahlke is an able expounder of Buddhism. His earlier books are 'Buddhist Essays' (1908), 'Buddhist Stories' (1913), and 'Buddhism and Science' (1913)—all 'translated from the German'.

In the Introduction of the book under review, the author writes:—"with a clear conscience I can say before all the world: I have not written this book, but it has been forced out of me by that pressure of inner living experience which, like all living experience, seeks to comprehend itself, and in comprehending, to take to itself a form. This book is a new country—from the first to the last line, I might almost say. Not as if it contained new ideas such as have not before been heard of! O no! What I offer is the Buddha-word, the pure original Buddha-word".

The subjects dealt with in the book are, Buddhism as Historical-Superhistorical Phenomena, Concept and Object, Faith and Science, The Concept, The Ego, Nutrition as living experience, The five grasping groups, Consciousness, Mind-form and Consciousness. Dependent-simultaneous arising, Ignorance, Re-birth, Nibbana, the Buddha, and Avyakatas and Dhatus.

According to the author, "Buddhism is the Doctrine of Actuality. Actuality is always actual, is always important and, in the last analysis, the only subject worthy of the actual thinker".

In another place he writes:—"Grasping is the only activity in the world and...there is only one actual object (one 'standing against') of this Grasping: the bodily form conventionally called personality. That this latter is the object in dependence upon which Grasping exists, and at the same time is that which exists in dependence upon Grasping—to understand this, to realise it, to live it out, this in the deepest sense means Buddhism" (p. 12).

Dr. Dahlke's language is, in many places, technical. In one place he writes:—"Buddhism, briefly put, is that form of mental life which in

the fight between concept and actuality, not without due examination, takes the part of the former, and now from this side seeks to interpret Actuality, whereupon the entire mental life exhibits itself as a process in which a minus sign must be made up for corresponding to a gap to be filled up between Actuality and the knowledge of it" (p. 68).

The author's treatment of the subject, though abstruse, is highly interesting and will be appreciated by philosophic students and Buddhist scholars. But non-philosophic readers will find the book rather stiff.

A FEW PROBLEMS SOLVED: *By Durganath Ghosh, Tattvabhushan. Published by D. N. Ghosh, 31-2 Harrison Road, Calcutta. Pp. XVI+203. Price Re. 1-8.*

The author has "tried to approach the problems of life in the light of the Gita". The book is, in fact, an exposition of the theory and practice inculcated in the Gita.

In Chapter XX, a resume of the Gita has been given and the Appendix contains some important verses from the Text rendered into English.

ANTHROPOLOGY IN INDIA: *By Dr. Hans Koester. Published by Thacker, Spink & Co., Calcutta. Pp. XII+44.*

The subjects discussed in the booklet are:—(i) The Philosophic Basis of Anthroposophy. (ii) The Cosmic Man in Space. (iii) The Cosmic Man in Time and (iv) The Spiritual Basis of Anthroposophy.

There are five symbolic diagrams.

The book has nothing to do with "a historical representation of Anthroposophy in India"; its standpoint and exposition are akin to those of present-day Theosophy.

SWAMI-GITA: *By Swami Purnanandji; translated by Shib Krishna Dutta. Published by Jagat Narayan Asthana (Sarnam Singh Lane, Walliesy Ganj, Mirzapur) (with a portrait of the Swami) Size 6 1/2 x 4 1/2; pp. 24+106+18. Price Re. 1-8 (paper); Rs. 2 (cloth).*

This Gita was originally delivered by Swami Purnananda in Bengali. He was born at Kapa-sharia, Hoogly and his name was Saratchandra Sen Gupta. He left home at the age of 45 and is now residing at Vindhyaachal, Mirzapur.

There are many good sayings in this booklet.

MAHES CHANDRA GHOSH

EKNATH: *By Justin E. Abbott. The Poet-saints of Maharashtra Series, No. 2. Pub. by Scottish Mission Industries Co., Poona. Pp. viii+295. paper cover, price Re. 1-8.*

This is an English translation of the life of Eknath as given in the *Bhakta-lilamrita*, Ch. 13-24, of Mahipati (which was completed in 1774 A. D.). There is an earlier life of the saint, namely, by Keshava Swami, which Mahipati has here rewritten but in a more interesting manner.

Eknath, who lived and wrote in the second half of the 16th century, is, in Mr. Abbott's opinion, "the greatest of the Maratha poet-saints, in character, in ideals, in learning, in the consistency and nobleness of his life." The legends about

the saint, his traditional sayings, etc., as here recorded, are extremely interesting, the translation is simple and lucid, and the notes and appendices added by Mr. Abbott are very valuable and give all the necessary—and even possible—information on the subject.

We should like to draw the reader's attention to the similarity of saints' legends in all parts of the world as evidenced here. Bengali followers of Chaitanya will be interested in the following "final message" delivered by Eknath, before he gave up his soul by entering the Godavari river:—

"In this Kaliyuga there is no means of salvation other than that of His Name. Be kind to every creature. Keep this truth in your hearts." (p. 235.)

So, we see, one touch of Nature makes all religions kin.

X

PRESIDENCY COLLEGE (CALCUTTA) REGISTER: *Compiled and Edited by Prof S. C. Majumdar and Gokulnath Dhar. Bengal Secretariat Book Depot, Calcutta. Price Rs. 2-8. 1927.*

The Register consists of two parts,—the first part containing the circumstances that led to the foundation of the Hindu College in 1816 and its subsequent transformation into Presidency College in 1855 and the second containing a register of ex-students of the Hindu and Presidency Colleges with brief accounts of their careers.

The Hindu College occupies a unique place in the annals of western cultural progress in Bengal. Founded by leading Hindus of the age like Raja Rammohun Roy, Raja Radhakanta Deb, Buddinath Mukherjee and others in collaboration with eminent Englishmen like Sir Edward Hyde East and David Hare, the Hindu College had been the pioneer institution which took upon itself the task of diffusing the "knowledge of western science and literature" in Bengal. This does not pre-suppose that Bengal was culturally backward before the advent of the British or the establishment of the Hindu College. Major B D Basu in his well-known work entitled "Education in India under E. I. Co" (R. Chatterjee: Calcutta) tells us "that in the pre-British period India was not an illiterate country. This land was far more advanced in education than many a Christian country in the west" and "that the Indians themselves were the pioneers in introducing western education in this country." The editors of the Register, therefore, rightly observe: "The Hindu College came into being as the result of the spontaneous desire of the Hindus of Bengal."

The Hindu College, however, passed through many vicissitudes and established a firm reputation. The East India Company's administrators had an excellent knack of pouncing upon everything that flourished under others' guidance on some pretext. It was no wonder that the rapid success of this institution should attract the notice of the Company's servants, who wanted to bring it under their control for their own benefit. Major Basu's devoted search among old records has brought to light the truth that the Company's administrators helped to "impart (English) education to swarthy 'heathens' of India for their own benefit" only, and in the present case too there had been no departure from that practice. Government soon found out that "the generosity that

had originally called (the Hindu College) into being proved inadequate to sustain its enlarging needs; its sectarian basis was more and more out of keeping with the progressive spirit of the times. And so it was compelled to rely, in even larger measure, on the financial support of government and finally to suffer evolution into a completely government institution." In spite of strong public opposition and in utter disregard of the views expressed by Prosonno Kumar Tagore, the Maharajah of Burdwan, Russomoy Dutt, Sreekishen Singh, Ashutosh Dey and other prominent Bengalees who were directly connected with the college, it "suffered" evolution into a completely government institution." This step was no doubt "unfortunate" but we fail to understand what makes our editors to jump to the conclusion that "this change was inevitable."

The Hindu College had done a great work. It produced a galaxy of brilliant scholars like Durgacharan Banerji, Rajnarain Basu, Michael Modhusudan Dutt, Chandramadhab Ghosh, Kasiprasad Ghosh, Ramgopal Ghosh, Ramtanu Lahiri, Digumbar Mitter, Bhudeb Mukherjee, Maharshi Debendranath Tagore, Pearymohon Mukherjee and others. We are inclined to think that the particulars supplied about these distinguished *alumni* of the Hindu College are very meagre.

We next come to the Presidency College. Throughout this long period the College has maintained a career worthy of its forerunner. It has produced litterateurs like Bankim Chandra Chatterjee, Dwijendralal Ray and Ramendra Sundar Trivedi; jurists like Rashbehari Ghose; Lord Sinha, C. R. Das, Gurudas Banerji; educationists like Mahamahapadhyay Haraprasad Shastri, Syamacharan Ganguli, Ashutosh Mukherjee, Sir Bipin Krishna Bose, Jadavchandra Chakravarti, Gaurisankar De and Jadunath Sarkar; publicists like A. M. Bose, Baikanth Nath Sen, Guruprasad Sen, Bhupendranath Basu; and administrators like R.C. Dutt, Albion Rajkumar Banerji, Dewan Bahadar Jnansaran Chakrabarty, Sir Atul Chatterjee and many other distinguished Bengalees who have rendered singular services to the country in different walks of life. Therefore, a publication containing the record of activities of those who built up the Hindu and Presidency Colleges as well as of those whom these institutions "fashioned" will be read with great interest by many.

In this connection we desire to point out that the details of careers of eminent students of those Colleges are not sufficiently informative and that some particulars appear to be incorrect and incomplete. We cite only a few examples. The editors have omitted to mention that Ramesh Chandra Dutt was the author of well-known Bengali novels; that Mm. Haraprasad Shastri is a fellow of the Calcutta University, author of History of India and other well-known books and was in charge of the Department of Sanscrit and Bengali studies of the Dacca University at its inception, that Rai K. K. Banerji Bahadur was a fellow and Inspector of Colleges of the Calcutta University, etc. Likewise in the list of staff of the Presidency College full informations have not been supplied in all cases. This kind of omission in the cases of Sir J. C. Bose or Sir P. C. Ray is regrettable. We are also of opinion that the particulars about undergraduate ex-students have not been "as a

rule" excluded, and departures have been made in several cases. This selection ought to have been made in a more judicious way.

The introduction to the Register well repays perusal and amply testifies to the care and caution with which it has been compiled.

P. C. SANYAL.

GHOSE'S DIARIES FOR 1928: M. C. SARKAR'S POCKET DIARY. *To be had of J. N. Ghosh 23-4 Ray St., Calcutta and Messrs. M. C. Sarkar & Sons, Booksellers, 90-2A Harrison Road, Calcutta.*

We have received a few copies of these Diaries for 1928. These handy diaries are useful to everybody—businessmen, lawyers, journalists, doctors, etc. Dates in Bengali, Samvat, English, Fasli and Muhammedan have been given and the directory portion is full of up-to-date useful information. The publishers (Messrs M. C. Sarkar & Sons) are to be complimented on the get-up, which surpasses any imported article of the same or even a higher value.

ALBUM OF MR. THAKUR SINGH'S PAINTINGS VOL. I: *Punjab Fine Art Association, 122 Corporation Street, Calcutta. Price Rs. 2.*

This album contains 15 reproductions of graceful paintings of Mr. Thakur Singh, the well-known Indian Artist. The printing and get-up are excellent.

X

MALAYALAM

ORU VIRATARUNI (A Heroine): *By K. R. Bhaskaran, with a Preface by M. Rama Varma Tampan, B. A. L. T. Published by the Kerala Bhanu Book Depot, Pudukad (Cochin State). Pp. 48, price as. 5.*

Ballads form an important part of the Malayalam classics. But, most of these are unfortunately only in a floating condition, being handed down from mouth to mouth. A few which have been printed are not properly edited. Mr. K. R. Bhaskaran deserves our special thanks for having brought out one such ballad at least in a fairly proper form with his lucid explanatory notes here and there.

Unniyarcha, a young Malayali lady, is the heroine of the story. Early one morning she sets out with her husband to witness a festival in an Ayyappan Kavu (temple). On the way they have to pass through a bazaar which is a strong Mohamedan centre. The days are such that there is no power in the land to check the atrocities crimes committed by the Mopla merchants upon innocent Hindu ladies. No sooner the pair reaches the Nagapuram bazaar, than a large number of Mohamedan rowdies surrounds Unniyarcha and demands her to be the wife of their headman, the Muppan. The bold lady stands undaunted in spite of all their threats, and then slowly untying her wet handkerchief whirls it round once or twice, when all at once her assailants fall down in a swoon. In the end the headman himself appears before the scene, when Unniyarcha coolly extends her hand to him; but he begs her forgiveness and surrenders a portion of his rich jewels

and ornaments to her in compensation. Unniyarcha then proceeds to witness the festival in the Ayyappan Kavu without any molestation and returns home with all the riches that she has got.

Mr. Bhaskaran claims the heroine to be an Erzava lady.

As regards the get-up of the book, we could not commend it much, which when compared with the merit of its contents should have been more attractive.

P. ANUJAN ACHAN

MARATHI

RAO SAHEB V. N. MANDLIK: *A biography in two volumes: By G. R. Havaladar, B. A., LL. B. Pages 1230 and 34 (Index). Published by the author himself at Angre's Wadi, Girgaum, Bombay. Price Rs. 3-8.*

No part of India is perhaps less diligent in discharging its debt to the illustrious dead by producing their biographies than Maharashtra. While Raja Rammohan Roy, Vidyasagar, Kristo Das Pal, Sir Sheshadri Aiyar, Dayanand Saraswati and other distinguished Indians had had their biographies written not long after their deaths, great Maratha luminaries of unquestioned merit have to wait several decades after death before the honor of a biography is conferred upon them by their admiring country men. Full justice has yet to be done to Justice Ranade. Telang's biography was promised long ago, but it has not yet seen the light. The Right Hon'ble V. S. Shastri or his lieutenants of the Servants of India Society have not yet found leisure amidst their multifarious activities to perpetuate the memory of their master. Lokmanya Tilak's biography by Mr. N. C. Kelkar is only half done. The late Rao Saheb Mandlik must therefore be considered lucky in having a biographer in Mr. Havaladar after nearly forty years had passed since his death! Apathy, pure and simple, seems to be the cause of this excessive and inexcusable delay. For the late Rai Saheb had left ample material in the form of his diaries and extensive correspondence carefully preserved. There never were wanting good and kindly persons intimately acquainted with Rao Saheb to willingly help the writer with material and money; yet it took forty years for Maharashtra to pay off the debt of gratitude to that Maratha hero, who fought many a battle in the cause of political, social, and educational advancement of the country and whose name was writ large in the pages of the history of many institutions in the Bombay Presidency in the seventies and eighties of the past century. Mandlik was a prominent figure in his time not only in Western India but in the whole country. He was a politician, a Pandit, an educationist, a social reformer, a journalist, an author, and a jurist, all rolled into one. He was loved and respected alike both by Europeans and his own countrymen, whether traders, merchants, lawyers, authors, administrators or Municipal Councillors. It is a very difficult task to write the biography of such a many-sided person. Bearing this in mind, one cannot but utter unmitigated praise with reference to Mr. Havaladar's work. He has sifted and carefully arranged the

material at his disposal, and displayed it with skill. Even a cursory glance at these two volumes will enable the reader to judge how the writer has made the hero of his biography to tell his own tale by piecing together numerous extracts from the diaries and correspondence of the late Rao Saheb. Yet one cannot help observing with regret the frequent failure on the part of the biographer to see things in their proper perspective and to keep proper sense of proportion in narrating the several incidents in Mandlik's life. The author has so completely identified himself with the times he has written about that even his language and style have partaken of the peculiar characteristic of those times, and stand the risk of being called archaic in these days. He seems often tempted to give elaborate accounts of comparatively insignificant things, interspersed with long extracts from contemporary newspapers or private correspondence to tiresome length, which have served only to swell the bulk of the book without shedding much light on the subject. It shows that condensation is a virtue which has yet to be cultivated by many a Marathi writer. The book on the whole gives a very clear idea of the keenness of intellect and its penetration, the untiring energy, application and industry, truthfulness, sincerity of purpose, habits of regularity, devotion, high regard for religion and for good things traditionally handed down, the courage of conviction, and such other virtues which characterised the late Rao Saheb Mandlik and which enabled him to command respect from princes and peasants alike. The two volumes before us supply ample food for reflection to the young Maharashtra and set before them an example of out-standing merit. The biography is thoroughly interesting and deserves to be found on the shelf of every Maratha household.

RAVI-KIRANA-MANDAL BOOKS SERIES I-VII.

Four years ago there was formed, in Poona, a private club of only seven members who met together every Sunday and chanted verses of their own composition. This club goes by the name of Ravi-Kiran-Mandal and holds a respectable position in the literary world of Maharashtra. This small body of only seven devotees of Saraswati has not grown in number, but has gained in reputation by issuing seven publications till now, five of which are collections of songs, short stories, and stray skits, the other two being dissertations on Poetry and Prosody. These latter will be separately noticed later on. Most of the pieces of poetry contained in the earlier publications are either out-pourings of love-ridden hearts or bear the impress of the superficiality of patriotic feelings roused by the sight of places of historical interest in Maharashtra. It is noticeable from these poems that the feeling of patriotism is confined within the four walls of Maharashtra and has not yet widened its boundaries. Later publications show some welcome change in the choice of subjects and also a healthy growth in the refinement of sentiment. Madhav Julian's (what a strange combination of Eastern and Western names!) special pleading in favour of his poem *Viraha-Tarang* is clever but not convincing, and the boast of the two poet friends who are responsible for *Madhu-Madhav* that they are not followers of traditional Marathi poetry is

superfluous if not childish. No one in these days expects budding poets to follow old Marathi poets who lived two or three centuries back amidst surroundings entirely different from our own and looked for their inspiration to God and religion rather than young widows or maidens. As types of good Marathi poetry turned out in these days, these publications of the *Ravi Kirana-Mandal* may well be recommended to Marathi readers.

V. G. APTE

HINDI

VIRANGANA—Translated from the Bengali of Michael M. S. Dutta by Madhupa pp. +130. Published by Sahitya Sadan Chirgaon Jhansi Price Re 1.

The translation is fairly literal but something more than a mere literal rendering is required to convey the spirit of one language into another. As in his *Meghnad*, the author has in this case also violently strained and pulled the Hindi language, so that at times one is inclined to wonder if it is Hindi at all that he is reading. We found some flow and vigour in his *Meghnad* but here even that is lacking.

The author has done well to give a translation of Jogindranath Basu's appreciation of Virangana Kavya in his book. This will enable the readers to form a more correct estimate of the powers of M. S. Datta than can possibly be had from this wooden translation of his 'Epistles'.

M. B

GANGAVATARANA: By Mr. Jagannathdas 'Ratnakar.' B. A. Published by the Indian Press, Ltd., Allahabad, 1927. Pp. 122.

The book under notice is a Hindi Kavya in the *brajabhasha* dialect and is completed in thirteen cantos. The theme—which is the descent of the holy Ganges on the earth—fits well with the dialect which has got a natural charm and flexibility. Those who are interested in the old style Kavya in Hindi will surely thank the poet. Some alterations in the phonetic rules of the *brajabhasha* are noticed in the preface. There are two coloured pictures on the subject-matter.

SAMLAP: By Rai Krishnadas. Published by the Sahitya-sadan, Chirgaon, Jhansi, Pp. 60. 1925.

Rai Krishnadas of Benares City is well-known as an art-collector. His debut in Hindi literature with this work is of promise. Here are four dialogues between some cognate animate and inanimate objects, each bearing a certain moral lesson. The last dialogue is between Urvashi and Arjuna, and has been endowed with a romantic touch.

KAMANA: By Jayasankar 'Prasad'. Published by the Hindi-Pustak-Bhandar, Laheriaserai, 1927. Pp. 137.

This is an allegorical drama in three acts. The eternal struggle of the human passions forms

the subject-matter of the drama. The style of the drama is praiseworthy and the songs are nicely done. The get-up reflects credit on the publishers.

RAMES BASU.

GUJARATI

THE VOICE OF CHINA: By Chandra Sankar P. Shukla, printed at the Navjivan Printing Press, Ahmedabad. Paper Cover. pp. 103. Price Re. 0-8-0. (1927.)

This is a translation of "Letters from John Chinaman." The letters breathe the spirit of "China for the Chinese," and would no doubt furnish interesting reading in the present times when her nationalistic tendencies are actively coming to a head.

MALA DEVI AND OTHER PLAYS: By Batubhai Lalbhai Umavadiya, B.A., LL.B., printed at the Kalamaya Printing Press, Surat. Paper Cover. Pp. 252. Price Rs 2 (1927.)

This batch of five short plays admirably portrays the psychology of several individuals, of a type we come across in daily life but whom we either disregard or wink at—of both sexes. The brevity of the work adds to its piquancy. These plays are easier to understand than the prior batch of plays of the author and hence better.

DRISHTANT-MALA: By Dina Sevak.

A small book full of illustrative stories leading to *Bhakti*.

NAGANAND: By Ramaneklal Jaychand Bhai Dalal, printed at the Aditya Printing Press, Ahmedabad. Thick card board. Pp. 100. Price Re. 0-8-0. (1927.)

This is a second translation of the play of Sri-Harsha in Sanskrit, the part one having become old. The translator has fully entered into the spirit of the original and produced a creditable work.

ATMA-JNAN: By Dhanjisha Merwanji Hathikhanavala.

A small book of Vedantic studies, remarkable because of being written by a Parsi, who is saturated with Hindu Philosophy.

THE SCIENCE OF SELF-SACRIFICE: Compiled originally in English by Bhavanidas N. Motivala, B.A., LL.B. and translated by Ambalal M. Patel, B.A.

This is a collection of excerpts from writings in various languages on the tenets of social service. The selection is very representative and very helpful. Mr. Motivala being a well-known, practical social servant, *Sarita* is a collection of verses, written by members of the Udaya Mandal, who are mostly students of the National School, Bombay and who have published another work *Kunj-Kokil*. The same observations apply to this collection as to *Kunj-Kokil*.

SHRI PRABHU CHARAN-E:

At the feet of the Lord, is a compilation by Jayshankar Pandit and Bholashankar Vyas consisting of selections from various vernaculars of Bhajans and devotional songs.

K. M. J.

NOTE ON THE REPORT OF THE VERNACULAR DEVELOPMENT COMMITTEE, BIHAR AND ORISSA

BY PROF. KALIPADA MITRA, M. A., B. L.,
Principal, Diamond Jubilee College, Monghyr

FOR nearly two years the Committee very closely considered the question of developing three of the principal vernaculars of the Province, viz, Hindi, Urdu, and Oriya. The subject has been discussed in its various aspects for a long time by learned doctors deeply versed in the philology of the several vernaculars, reputed authors whose contribution has enriched their literature, scholars of wide and liberal culture instinct with patriotic ardour for the languages and teachers of deep and wide experience of the actual conditions of vernacular teaching in its higher and secondary stages. An opinion arrived at after mature deliberation and franked by so many learned experts commands the highest respect. It is, therefore, with great hesitation that I venture to offer the following observations, as I am quite conscious of my limitations. I do it in all humility as a student of philology—a philology mostly of the English language which I taught for six years to the B. A. Honours students of a first grade college, and of Sanskrit and Bengali which form the subjects of my private studies. My observations must, therefore, be of a general character.

The majority of the members have recommended that in Bihar and Chota Nagpur High schools boys and girls who have taken up either Hindi or Urdu as one of their vernaculars must take up both from classes VIII to XI as compulsory subjects.

They have carefully considered the effect it would produce on the student's health. Nevertheless they have advocated such a course as being the only effective means for building up in due course "a common vernacular literature," "a common mentality and a common intellectuality."

In the first instance, what puzzles me is the projected contemplation of having a possible self-growing vernacular literature common to Hindi and Urdu in course of time. If one is to follow the genesis and development of the process of the argument

till it reincarnated into the present resolution he will find it in its incipience shaping thus—"It should be one of the goals of this bureau to evolve a common language that would be understood both by the Hindi and Urdu sections." The memorandum of Babu Ramdas Gour acted like the Buddhist *abhinna* (the faculty of revealing the reality by dispelling the illusion) or the Sanskrit *vagaro-cana* (which clears up the vision and discovers the thing apparently hidden) and showed that the quest for a common language which was already there in their midst had in reality no meaning. Accordingly at the eighth meeting held on the 15th of May, 1927, "instead of the expression evolution of a common language in (2) of page 3 of the printed proceedings it was decided to put "development of common literature," as it was thought that there was already a common language known as Hindustani, the language used in common parlance, in existence.

Now let us examine what "this common literature" may mean. Babu Ramdas points out, as one claiming to be an authority, possessing as he does a very intimate acquaintance with the highest literature of both Hindi and Urdu, that the illusion of the committee sprang in fact from the mere accident of the literature appearing in Persian script or Devanagari. If the *Farhang-hi-Asafia* were put in Devanagari character, it would be one of the best Hindi lexicons. Similarly if the Hindi *Sabdasagar* were put in Persian character, it would be one of the best Urdu lexicons. He contends, therefore, that in essence there is no real difference, for that arises mainly from the script chosen to give form to the language.

The *Farhang* has 54,000 and odd words, the *Sabdasagar*, perhaps nearly as many. He suggests a compromise by digesting the *Farhang* and the *Sabdasagar* into one consolidated dictionary by taking out a mean which will yield a collection of over 45,000 words (which if necessary may appear in both the

scripts) to which all writers should confine themselves and there should be no further borrowing beyond coinage of special technical terms.

In our ordinary economy we do not use 54,000 words or for the matter of that even 45,000. Consequently besides the words generally used in common parlance the remaining must of necessity be used in literature, highest or otherwise. One is likely to suppose, therefore, that there is thus a common literature also already existing, the difference mainly lying in the one (Hindi) containing a larger percentage of words of Sanskrit origin and in the other (Urdu) containing a larger percentage of words of Persian origin.

In my view there do exist separate literatures of Hindi and Urdu, whatever be the common language, and this difference must exist and continue for the simple reason that fact must always remain as fact and history, history. I cannot understand how the two literatures could be pounded into one that we might get a common vernacular literature, even for the sake of attaining 'nationalism'. A literature develops in its own way, drawing its sap from more sources than one can imagine for its growth and life and attains a characteristic which is its own and which it cannot share with any other; for such divorce will be its end. It has its roots deep down in tradition and association and will not outlive forced grafting. Literature is artistic, and its life is the *rasa* that feeds and sustains it in more subtle and mysterious ways than the fine grains of pollen are wafted by the breeze to fertilise regions of which the human vision has no ken.

It has been urged that there should be no further borrowings beyond the 45,000 words of a contemplated consolidated dictionary. But there is no Ultima Thule in this matter and not even the most imperious dictator could thunder "Thus far and no further". Our good old Chaucer claimed that his language was the "well of English undefiled." But every student of English philology knows the merit of his pretension. Much water has flowed down the Thames under the London Bridge since then and history has played its part. Has there been no accretion to the vocabulary of the English language since then? Did not the Boer War, to cite an instance, and the Great War do their parts? Do not the present English

dictionaries look fatter than they did before? And has the English language or for the matter of that the English literature therefore become denationalised? And may not a present-day writer repeat the claim with half a wink and perhaps with equal consistency that his language still remains "the well of English undefiled?"

The Bengali language has equally borrowed from Persian and nearly 2,000 words of Perso-Arabic origin have so far established themselves that they cannot be banished at all. We have scarcely a perception that the following are not Bengali: e. g., *Khajna*, *gomasta*, *jama*, *jame*, *taluk*, *daroga*, *daftar*, *piyada*, *ukil*, *darkhast*, *makaddama*, *Munsef*, *Hakim* etc., or *ayna*, *atar*, *arak*, *kajal*, *kulup*, *chasma*, *chapkan*, *Jama*, *doyat*, *badam*, *malmasla*, *shawl*, *sinduk*, etc.

The following European words are as much Bengali as Hindustani—French—Kartuj (cartouche), Kupan (coupon) etc., English—bhot (B) bot (H) vote, Secretary, Gazette, apis, (b), afis (office); ardali (orderly) daktar (b) dangdar (doctor), palish (polish), bakas (box), gavarnment (government), dabal (double), hariken (hurricane) (lantern), nambar (number), dazan, darjan (dozen), shart (shirt), sarj (serge) jel (jail), fel (fail), mel tren or teren (mail train), taim (time), phain (fine), hicot (high court), kounsil (council), rodses (roadcess), photo, motor, teligraf (telegraph), gelas, gilass (glass), istishan (station), iskool (school), benchi, berenchi (bench), ripot (report), insolvent, kerasin (kerosine), genji (guernsey), tikat (ticket), tax, nutis (notice), pulis (police), fitan feting (phaeton), majistar (magistrate), rivolvat (revolver), rejestari (register), saman (summon), dipti (deputy), sigret (cigarette), soda, harmonium, bicycle.

And the Portuguese words—pistol (pistola), salsa, almari (almario), istri (iron, estirar), toalia (toalha), kamra (camara, chamber), etc.

I need not multiply examples. We cannot banish them, nor can an academy of scholars invent their Sanskrit (or any other) equivalents to replace them with any sensible hope of uttering them as current coin. We borrow not consciously; we are compelled to borrow. To quote an example—the word *camouflage* has well-nigh got into English, and who knows may one day get into the speech of some character in a Bengali Novel! Was even Sanskrit free from borrowing! Did not quite an appreciable number of Kolarian and Dravidian words

force their way into the Vedic and Classic Sanskrit and also into our Vernaculars Hindustani and Bengali? Hemchandra's Desi-nama-mala stands witness to that. Pika, dinara, dramma were good Sanskrit words (*Lat* picus, denarius, Grk. drakhme).

It has been complained that the "present tendency to write the Hindi and Urdu varieties of Hindustani on lines calculated to accentuate differences in vocabulary and style being considered undesirable in the larger interests of a common language..." The purport seems to be that the Hindi writers are using more Sanskritic words and the Urdu writers more Persian words in their writings. I believe no apprehension need be entertained on that score. This is bound to be a failure and will defeat its own end, if an artificial attempt is made to Sanskritise Hindi (or Persianise Urdu) in much the same way as it was a failure in Bengal.

I do not know if there is any distinction between "common mentality" and "common intellectuality," but as I have said that there cannot be a *common literature* properly speaking, I do not see how its non-existence may lead to "the common mentality" or "common intellectuality," whatever it may mean.

The one thing which I desire to emphasise is the extremely injurious effect it would have on the health of the students if every Bihari boy were to read compulsorily both Hindi and Urdu. As Babu Ramdas has pointed out, the script would be a barrier. At this point arises the question of having a common script—no doubt it would be a capital thing if we could get it. But I, for one, cannot even visualise with the utmost stretch of my imagination how a common script could be evolved. And withal this common script should be "the greatest indication of real nationalism." The suggestion, therefore, of the use of Roman character as a possible common script in higher literature, for example, would be at once spurned as an un-national and even unpatriotic idea and perhaps as a rank heresy. Amongst scholars, however, this is a common form of expression and almost the entire Pali literature appears in this script, and also a goodly amount of literature in Sanskrit, and perhaps even Persian. I do not know if it injuriously affects the nationalism of scholars reading Pali and Sanskrit literature written or printed in Roman character.

But if the common script is bound to be national, it must be a compromise between the Devanagari and the Urdu script. How this compromise may be attained between one script written from right to left and the other written from left to right may be investigated and possibilities explored by competent men. If it is not attainable, then perhaps either the one or the other should have to be given up. Sentiment, I am sure, will be opposed to such effacement. But if I be allowed to elect one of the two, I will vote for Devanagari. And the reason is this. The true principle of phonetics is that a letter is (or at least should be) the invariable and distinct mark of a sound. In trying to spell out the letters in Urdu script into a Urdu word I have, as a beginner, come at a wrong word, and I felt before I could correctly pronounce a word by means of spelling I should be acquainted with it, or, in other words, one must have a preliminary knowledge of the vocabulary of Urdu or Persian before he should try to read it. The diacritical marks and their arrangement and sometimes the disposition of a letter, e.g. *cis-alif* where it should be *trans-alif*, cause confusion. Devanagari has no such drawbacks.

Some gentlemen connected with secondary education are of opinion that year after year the average student is deteriorating in intellect and memory. I have often wondered if this has any thing to do with his physiological condition. Out of 67 pupils whom the school medical officer could examine in my school 36 were found to be defectives. This I consider to be an appalling revelation of facts. I do not know if the condition of the health of students in other schools is any better. Why this is so should seriously concern the authorities. While this is the state of things here, we read (e.g. in the newspaper of the 7th inst.) that the British boys have gained in weight and stature and their condition is now better than in the past half a century. When should we be able likewise to congratulate ourselves? Why should our boys with all the advanced method of teaching, etc., get worse in physique and intellect? Already the Matriculation course is fairly heavy. Should we make it heavier by throwing on the weak shoulders of the average student yet an additional burden? And for what? For the eventual possibility of evolving a nationalism? It is worth while considering what price we have to pay for realising this probably unattainable end.

I would plead for option; and this option is given to the student who can take an additional vernacular under Regulation 8 (6) iii of Chapter XXVIII of the Patna University Regulations. Compulsion may be introduced after the Matriculation stage.

The question of the permissive use of the Urdu script in the law courts has been dropped, only to be taken up for examination by the Council and the Government, "on grounds of political expediency rather than on literary considerations. The Urdu Development Sub-committee regard the matter as of "vital importance and upon this hinges the future progress, development and growth of any language."

I am unable to see how a language used in the courts for issuing summons, filing plaints, written statements, conveyance documents and the like can help in embellishing literature and further its artistic development. Parties in a suit are more zealous of winning their cases than intent on the turning of a graceful phrase or a luxurious flight in the ethereal space of rhetoric. Rigid adherence to legal points is all that concerns them. And little do they hesitate to clip the wings of the Muse that she may have a fall on the *terra firma* with a thud. I have a bit of experience in this line in a Bengali court language. *Ekannavarti Parivara* (একান্নবর্তী পরিবার) is written as ৫১-বর্তী পরিবার! Mistakes of orthography, grammar, style, etc., run the whole gamut and gashes are made so ruthlessly that the lotus grove of goddess Saraswati is reddened with her gore. How above all if the Urdu script is not accommodated in the law-courts would it jeopardise the very "vital importance, etc."? But alas, we can afford to be sentimental even in this age of the twentieth century 'Nationalism.'

Preference for instruction through the Vernacular is a natural thing, but we should not make a fetish of it. So long as a terminology (*Paribhasa*) of mathematical and scientific terms is not constructed and approved let not 'purism' be insisted on, but let the teacher be allowed to intersperse his Vernacular lectures to students with the existing terms. So let examination in geography, mathematics and science be not conducted in Vernacular for the present.

"The supreme importance of imparting to the rising generation a knowledge of the English language and literature in as high a perfection as possible" has been realised.

This along with compulsory Hindi and Urdu teaching may well bring about a breakdown in the health of our young scholars. I am sure safeguards will be devised to prevent our young men from becoming imbeciles and our graduates will emerge out of the laboratory of knowledge as buoyant and beaming as one may hope.

The establishment of an academy is a very good idea and this will do its work as other academies in the world are doing.

I will put in a plea for Bengali. Mr. S. Sinha in explaining the exclusion of Bengali from the discussion said that "Government rightly felt that the Bengali language was so highly developed, that for a backward province like ours it would not do to try to foster its growth which was done in Bengal itself." And possibly this consideration was influenced by the idea that "about 6 percent of our population speak Bengali."

One thing however may claim our notice. There are many Bengali families in our province who have been so thoroughly domiciled that they have entirely forgotten Bengali. At Bhagalpur I had an occasion to meet a Mr. Ghose who could neither speak nor understand Bengali. I am not speaking for them. I speak for those Bengali families who, though domiciled, speak and write Bengali. Such families invariably give their wards at least a secondary education. What percentage of the school-going population do such Bengali pupils represent? The sub-joined table of Matriculation candidates from 1918 to 1925 will show that out of the total number of 23,371, 10,583 offered Hindi, 6186 Urdu, 3008 Oriya, and 3594 Bengali.

PATNA UNIVERSITY

Year	MATRICULATION EXAMINATION, ANNUAL				Total
	Hindi	Urdu	Oriya	Bengali	
1918	1439	1161	455	619	3674
1919	1394	1036	395	508	3333
1920	1964	1231	526	576	4297
1921	1632	972	444	397	3445
1922	1049	524	245	354	2172
1923	992	467	272	362	2093
1924	1032	392	320	375	2119
1925	1081	403	351	403	2238
Total	10,583	6186	3008	3594	23371

In every year excepting one the Bengali candidates outnumbered the Oriya and in 1925 equalled the Urdu. They represent about 15.4 p.c. of the candidates. Some facilities should therefore be given for such a population. I would not ask for the establishment of an academy for Bengali, as has been done for the

three other principal Vernaculars. But had Bengali also been given a corner in the B. & O. Academy, such fellowship would doubtless have been appreciated, and the sentiment even of the Bengalis would have been soothed. Nothing but good would have resulted from mutual companionship. But

then perhaps the administrative difficulty sticks in our throat.

In one word, what I ask for is the barest justice, the minimum of justice to the Bengali school-going population. In areas where they form the majority, let proper facilities be afforded for teaching them their vernacular.

COMMUNAL REPRESENTATION IN THE PUBLIC SERVICES

THE remarks H. E. the Governor of Bengal is reported to have made at Khulna regarding communal representation in the Public services give another instance if any instance is needed, of the eternal variance between gubernatorial profession and practice. Sir Stanley waxed eloquent on the necessity of maintaining the efficiency of the services which received adequate showers of benediction from the lips of His Excellency. It was no doubt refreshing to hear that "no Government can over-ride the claims of the efficiency of the services in an endeavour to secure a mathematically proportionate representation based merely on population. It should be our unremitting aim to attain a position where it shall no longer be necessary to secure by safeguards special representation of any particular community." Fine sentiments these are indeed—the more so since they are never meant to be tested by actual practice!

The irony and hypocrisy of the whole thing will be amply manifested if we place beside the above the rules and regulations of the Bengal Civil Service and other competitive examinations formulated by Sir Stanley's government and published in the *Calcutta Gazette* about a month and a half ago, no doubt with the sanction of the sportsman Governor of Bengal.

Let us quote from the said Rules. Rule 4 goes on—

"The examination board will submit to Government *separate lists* showing (a) the Mahamadan candidates (b) the candidates belonging to the backward classes and other minorities and (c) all others."

The importance of the above and the full significance of the necessity of submitting "separate lists" will be evident when we

read further that in services other than the Upper Division of the Secretariat Clerical Service and the Income-tax Department.

"Government reserve the right to fill as many as 45 per cent. of the vacancies by the appointment of Muhammadan candidates if there are qualified candidates available."

In the Upper Division of the Secretariat Clerical Service.

"The minimum proportion of Muhammadans is secured by appointing a Muhammadan to every third vacancy in each office if a qualified candidate is available."

Further,

"The Commissioner of Income-tax also reserves the right to make appointments by nomination... from the test of qualified Muhammadan examinees."

We refrain from giving similar passages from the I. C. S. Examination Rules as Sir Stanley is not responsible for their formulation. Even about a month after His Excellency's Khulna speech a Finance Department notification of the Govt. of Bengal announced that 23 vacancies of Lower Division Clerical Service would be filled after an examination out of which 14 were reserved for Muhammadans. Another notification of the Finance Department published in to-day's 14 8 27) newspapers announces that a vacancy in the Upper Division Clerical Service (initial salary Rs. 150 rising upto Rs. 500) will be filled by a Muhammadan.

A "competitive examination" which provides for "appointment by nomination" in case of candidates professing a particular faith and requires the Examination Board to submit "separate lists" of candidates thus making an invidious distinction between the Muhammadan and others not only loses much of its competition but betrays its real and true character. A community which

has failed to avail itself of the facilities of education, primary and higher, is by reason of its failure, claiming and receiving preferential treatment and a virtue is thus being made of what should have been considered its discredit. By thus putting a premium on the intellectual backwardness of a community Sir Stanley's government, besides acting in an unsportsman-like manner, is not only

lending a helping hand towards the creation of a commonwealth of pampered youths who are naturally unwilling to run the risks necessarily attending an open examination of merits but is indirectly corrupting the morale of the services and spreading discontentment far and wide.

14. 8. 1927,

FAIRPLAY

HYDERABAD FINANCES

By PROFESSOR S. KESAVA IYENGAR

THE general position of the Hyderabad Government in financial matters as revealed in the seventh Budget Note of Mr. A. Hydari (just published) and His Exalted Highness' appreciation of the well-known financier's services, serve as an effective proof of the ability of Indian talent to independently organise the development of the country's natural resources, to provide adequate amounts for expenditure on augmenting social welfare and enlightenment, to ensure a high degree of stability with earmarked reserves, profitable investments and sound capital outlay. "The evenly prosperous era of Hyderabad Finance", says Mr. Hydari, "begun in the time of Sir George Cassen Walker, continued notwithstanding the stress of a world-wide war and unfavourable seasonal conditions under the skilful guidance of the Hon'ble Mr. Glancy, still pursues its smooth course, and is now through the system of departmental finance and specific Reserves for specific objects, on foundations which may under Providence be considered as reasonably assured for the future." This is a generous eulogy of the past workers, but it must be recognised by students of finance that while the beginnings were made undoubtedly in the time of Sir George and Mr. Glancy, the difficult task of handling a post-war situation and the credit for thoroughly reorganising the financial system, were in the main reserved for the present Finance Member.

The criticism of Hyderabad's financial position has not been all just, and in the

interests of truth it is necessary to lay bare some facts and figures for the purpose of disproving the legitimacy of certain allegations. It has been said in some quarters that the Hyderabad purse is so full for the simple and apparent reason that taxation is very heavy and expenditure on nation-building departments very meagre: one Bombay journal went so far as to say that it was not "sound finance" but "insane usury". The following figures will show that the increased and increasing receipts are really due to more prosperous conditions of the population than to increased taxation.

	RECEIPT (in lakhs)	
	1921-22 (accounts)	1927-28 (estimates)
Land revenue	302.5	300.0
Forests	9.6	17.9
Customs	129.6	132.3
Railways	1.7	32.9

The prospect with regard to receipts is even brighter on account of a forward capital outlay policy and a businesslike investment policy.

	1921-22 (accounts)	1927-28 (estimates)
Capital outlay	103.5 lakhs	120.8 lakhs
Investments	29.1 "	165.5 "

The following table, showing the expenditure on humanitarian departments and its progressive character may not in all respects compare favourably with a similar table for any British Indian Province :—

EXPENDITURE

(in lakhs)

	1921-22 (accounts)	1927-28 (estimates)
Total service expenditure	668.8	724.1
Police	57.4	61.6
Education	64.6	68.6
Medical department	16.1	18.8
Development	2.1	11.0
Co-operative credit	2.3	3.0
Agriculture	.9	2.2

But the explanation for this lies in the fact that in the matter of bringing about a *healthy* expansion in service expenditure (as distinguished from expenditure on capital outlay), a serious limitation hampering an accelerating pace—specially in a locality like the Hyderabad State with its powerful mediaeval traditions and unprogressive conservatism—is the lack of men qualified for and capable of soundly administering the increasing allotments. It is easy to throw away money, to encourage waste and extravagance, and the fault of Mr. Hydari (if it be such) lies in not allowing expenditure to soar high in order to enable him to take credit for bumped up figures (not accompanied by a proportionate increase in public utility). Here is the innermost reason for the apparent wide disparity between the rate of increase in capital outlay and that in service expenditure amounts: in the seven years of Mr. Hydari's finance membership a total of Rs. 797.9 lakhs will have been spent on capital outlay; the Reserves total up to more than Rs. 15 crores; yet, by the end of 1926-27 departments of Government which should have required tens of lakhs more per year for providing efficient service and opportunities to the people for better enlightenment and welfare, were not able to spend all the amounts allotted to them respectively for expenditure. The departmental balances which lie to the credit of some Departments where expansion is most urgent-

ly needed, out of budget allotments made in previous years (these balances do not lapse as in the annual budget arrangement, but continue available to the concerned departments throughout the contract period under Departmentalisation Rules), are as follows:—

DEPARTMENTAL BALANCES BY THE END OF 1926-27

Department	Budgetted Expenditure for 1926-27 (in lakhs)	Accumulated balance unspent (in lakhs)
Education	67.9	6.5
Medical department	19.9	4.1
Municipalities and public improvements	19.3	14.0
Co-operative credit	3.0	.3
Agriculture	2.2	1.3

Mr. Hydari declares therefore that he has sufficient money, but he wants efficient men "who will use the ample resources of their country with wisdom and integrity". And such men he hopes to get and has a right to expect as the result of granting numerous Asiatic and European scholarships to promising Hyderabadites, the running of the Hyderabad Civil Service Class and the establishment of the Osmania University. Human calculations and expectations assure an optimistic outlook: what time will be required for the supply of an adequate manpower for the purpose is difficult to foretell. Similar services in British India must have earned for Mr. Hydari a much wider and more grateful appreciation from the public, and much quicker results: the burden of the past woes of Hyderabad is still hanging heavy on the State, and if in several respects Hyderabad is much behind British India, this is due to factors which lie far beyond the reach of the Finance Member, and it would be the "unkindest cut" to blame him on that score: it would amount to the argument of the wolf to the lamb in the fable.

SIAM AND INDIA

By PROF. SUNITI KUMAR CHATTERJI, M. A., D. LITT. (LOND.)

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"WE are Chinese in race but Indian by religion and culture." So told us Phra Rajadharm Nides at the dinner-table on the evening of our arrival at Bangkok in the suite arranged for Rabindranath Tagore and his party at the Phya Thai

Palace, one of the sumptuous royal residences at Bangkok which the railway administration has altered into a hotel, one of the finest of its kind in the East. Phra Rajadharm Nides is an official of the Siamese Government: keen, intelligent, highly cultured,

with an English education, and a very proper pride in the history and the present condition of his country—namely, as one of the really independent countries of Asia—he was our friend, philosopher and guide during the seven strenuous but most happy and instructive days we spent in Bangkok. He is a member of the Department of Education, and his services were placed at the disposal of Rabindranath and his party to help them in carrying through the rather busy programme of interviews, audiences, meetings and lectures and visits to important places which was fixed for them. Rabindranath went to Siam at the invitation of the Indian community there, and the Government of Siam also welcomed his visit to the country. One can go to Bangkok either by railway or by steamer. The railway route is the quicker one from India. There is through railway connexion between Singapore and Bangkok. From Penang (or rather from the mainland opposite the island of Penang) which is about one-third of the way to Bangkok from Singapore, an international express goes to Bangkok twice a week, and this is the most convenient route from India. There is also steamer service between Singapore and Bangkok. After our tour in Malaya, Bali and Java, we had come back to Penang *en route* for Siam. We took train at Prai, the station opposite Penang, in the international express on Friday the 7th of October at 9 o'clock in the morning. It was a very pleasant journey, and the cars were exceedingly comfortable and well-appointed, with the minimum of rolling. The Siamese railway service compared very favorably with the British section of the line in Malaya, being considerably superior to the latter. After a journey of two days and one night, we arrived at Bangkok on Saturday evening. To meet Rabindranath a record crowd had gathered at the station, consisting of Indians largely, of course—such a huge concourse of Hindustanis (Bhojpurias), Gujarati Musalmans, Sindhis, Panjabis (Sikhs, Hindus and Musalmans), Bengalis, Tamilians and Ceylonese would seldom be found outside India; and there were Europeans of various nationalities—English, German, French and others; and Siamese, and Chinese. The eager crowd had pressed from all sides to have a sight of the poet, and it was with considerable difficulty that volunteers by making a cordon round the poet could enable him to pass

through the seething mass of enthusiastic people. Phra Rajadham Nides, who was to remain constantly with us during our stay at Bangkok, met us at the station. We were taken to the Phya Thai Palace where we stayed during our sojourn of seven days in Bangkok.

The entire tract between India proper ("India within the Ganges"—extending up to Assam and Bengal) and China Sea has been called by the ancient Greek and Roman Geographers "India outside the Ganges" (*India extra Gangem*). Later Europeans called it *Further India*. It was really an extension to the east of India; a true *India Minor* of the east as we have an *India Minor* of the west in Afghanistan Eastern Iran Indian culture, or Hindu i. e. Brahmanical and Buddhistic culture had established itself there in the early centuries of the Christian era among the original people, who belonged to the Mon-Khmer race and who were the kinsmen of the Kols or Mundas of India—of the tribes like the Santals, the Mundaris the Hos, the Kurkus and others, and of the Khasis of Assam. This Mon-Khmer people had built up great kingdoms—Suvarathumi or Pegu in Burma, Dvaravati or Siam, and Kambuja or Cambodia, besides Champa or Cochin China. Later, this Mon-Khmer people fell in evil days, and the Burmese and Siamese and other tribes from the North who were the kinsmen of the Chinese, and of a totally different language and stock from the Mon-Khmers, came down into the rich and civilised lands of the South, fought with the Mon-Khmers, and gradually reduced them to non-entity, either entirely absorbing them (as in North and Central Burma and in Siam) or reducing them to utter insignificance (as in South-Eastern Burma and in Cambodia). But the old Indian culture and religion of the Mon-Khmers was accepted by the newcomers practically *in toto*—by the Burmese and the Siamese. So the present-day name of *Indo-China* for *Further India* is very well-merited, meaning a tract now inhabited largely by people who have common origins with the Chinese, (the Burmese and the Siamese), but culturally who participate in the life, the sacred literature and the religion of India, in Hinduism (i. e., Brahmanism and Buddhism both combined),—which they received from the original Indianised Mon-Khmer people whom they conquered and absorbed.

Of course, in this area there are tribes which have resisted the Burmese-Siamese pressure, and have remained still purely Mon-Khmer, e.g., the Mons of South-Eastern Burma, and the Cambodians; and the North-Eastern and extreme Eastern tract of Indo-China is now inhabited by the important Annamite people numbering 8 millions, who are culturally affiliated to China and not to India.

But the name *Indo-China* aptly describes the country and the people: the present condition at least for the greater part of Indo-China has been very well summarised by our friend Phra Rajadharm—"Chinese by race, Indian by religion and culture." This sort of analysis of the situation presents itself in all the walks of life in Siam (and also in Burma). Listen to the language: you would seem to hear some dialect of Chinese, with the peculiar system of tones, giving it a sort of sing-song character. In fact, the language is a sister of the Chinese speech. But it is written with Indian letters, *ka, kha, ga, gha, nga* etc.; and all its culture words are from the Sanskrit and Pali; and at the present day, as the experience of life is expanding in the free country of Siam by the inevitable impact of modern conditions, and as new things and ideas and institutions are constantly demanding admittance into the life of the people of Siam, the need for new words is being felt more than ever; and Siam, true to the old tradition of her peoples, Mon-Khmer and Siamese, has not abandoned the classic languages of Brahmanism and Buddhism—viz., Sanskrit and Pali: she is content to find a source of strength for her language in the borrowings from these. In the formal and ceremonial departments of life, as much as in the informal and the natural aspect of it, we find Sanskrit and Pali words to an astonishing degree, especially among the educated classes. To begin with, His Majesty the King of Siam has for his personal name *Prajadhipaka*, and his dynastic name is *Rama the Seventh*. The present royal family claims Kshatriya descent, from Ramachandra. His brother, the late King, was *Rama VI Vajrayudha*, in the Pali form *Vajiravudha*. And the names of members of the royal house are equally Sanskritic. Prince Damrong *Rajanubhab*, Prince Dhanii, Prince Balabhadra, Prince Bhanurangsi, and Prince Nareswara. The names of towns are reminiscent of India:

Ayodhya, Lavapuri, Nagara Srarga, Vishnuloka, Sukhodaya, Svargaloka, Vrajapuri, etc. Bangkok is a city of pagodas, and some wonderful temples and monasteries are there, *Mahadhatu, Jetavana, Panchama Pavitra, Aruna, Khema, Sudarsana, Devasirindra*, etc. When our train entered Siamese territory at the station of Padang Besar, the Siamese authorities took charge of the train. At Padang Besar we saw a few Siamese officials in the official dress of the land—blue silk *panung* (a sort of Siamese *dhoti*, consisting of a loose sewn *loonghi* made into pleated folds in front which are then tucked under the legs and fastened at the back, the garment coming down to the knees only—this is the common dress in Siam for both men and women), with a white buttoned-up coat of cotton jean, white stockings up to the knees, European shoes, and a European hat. One official in similar costume met us in the train. We exchanged our visiting cards. I found his name to be given as *Phra Rathacharn Prachaks*. This was the Sanskrit *Rathacharana Pratyaksha*, and he explained that it was his official title in Siamese, and he was a *District Traffic Superintendent*. I must admit I felt a thrill of joy at finding the Language of the Gods, which is a most important heritage and a necessary thing in our Indian culture, used also in independent Siam. Phra Rathacharn Prachaks made enquiries about the poet's comfort in the train, and we had some very nice half-hours in his company, both on our way to Bangkok and back, talking about various matters. Trained in Europe, like a great many Siamese officers and officials, he is rather anxious for the cultural future of his people, as he feared a rage for too much westernisation might set in and overwhelm the national character and thus deprive it of the vitality that the national culture alone can give it. He particularly welcomed the visit of Rabindranath to Siam as it would help the Siamese to look back to the common cultural heritage of Asia which it is the ideal of the *Visva-Bharati* to study and revitalise, as the first necessary step towards a federation of the East and the West in the common harmony of a cosmopolitan culture. However, to return to the use of Sanskrit in Siam. A Bengali Mohammedan gentleman has settled down in Siam and has become a naturalised Siamese subject. He is an irrigation department officer there, and his official title is *Warisimadhyaks*, that is *Vari-simadhyaksha*. The Siamese

Air Force is said to be one of the most efficient and well-equipped, and in Siamese an air-ship is called *akasa-yana*. I need not dilate further upon this aspect of obviously Indian character of Siamese culture. In fact, it is Sanskrit and Pali everywhere in public and court life. Of course, the Siamese do not pronounce the Sanskrit and Pali words in the ancient way, which is largely preserved by us in India. They have their own pronunciation. The Siamese speech has absorbed these words and has made them Siamese which shows there has been a complete assimilation of them. They write *a-ka-sa-ya na*, but pronounce it as *agat chhan*; they write *ara-nya pra-de-sa*, but pronounce it as *aran-pathet*; so *Samudra-prakara* becomes *somut-pragan*; *nagara*, *nakhon*; *Vishnu-loka*, *phitsanulok*, *Tushita*, *Dusit*, which is the name of a Buddhist heaven and which name has been given to the throne hall palace; *Pavara-nivesa*, the name of a monastery, is pronounced as *bowor-niwet*; and so forth.

The people of Siam number a little less than 10 millions, and they are practically all Buddhists. Buddhism does not mean a religion separate from Hinduism. Buddhism in ancient India, as practised by the common people, meant the popular religion with the belief in the existence of the *devas* and the *devis* and in the *yakshas* and other supernatural beings; and the only deference from orthodox Brahmanism was in not insisting on Vedic sacrifices, in not acknowledging the authority of the Vedas and the Brahman priests, and in regarding Buddha's philosophy and teaching as the only true explanation of the meaning and object of life. In Siam, we have a similar kind of Buddhism. The Pali Buddhism of Ceylon, the Hinayana School, obtains in Siam. But the Hindu *devas* also reign there in the heart of the people. The *devas* are higher beings, who are not eternal in same way as the Supreme Divine Spirit, the *Parabrahman*; they are not the almighty *Gods* as in many systems of polytheism who are the *final* godheads. Saints and sages are on a higher plane than the *devas*. This is the common Indian idea. This is also the idea in Siam. Buddha, the perfect saint and sage, is, after his realisation of the truth, higher than the *devas*. But the *devas* are still worthy of being honoured, even as good and helpful angels. In Siam are to be found in the monasteries and palaces frequent effigies of Vishnu on Garuda, generally on the Gables of houses;

the royal crest is the Garuda with spread-out wings, and in the air mail stamps, we have also the figure of Garuda soaring in the sky. Figures of other Indian *devas* are common in the monasteries: Siva with his bull, Vishnu with Lakshmi reclining on Ananta the *Naga* in the ocean; Brahma on his swan; Kumara on his peacock; figures of the Deva, two-armed as well as ten-armed; in front of the Museum Building is a modern bronze image of Rama standing with his bow; in the Government School of Arts and Crafts we have another pretty bronze figure of seated Visva-karman, the architect and craftsman of the *devas*, with his plumb line and his building angle; and in a corner of the Royal Piazza, which is a large open space with rows of tamarind trees in front of the Museum and Public Library and close to the Maha Chakri Palace, there is a pretty fountain which is a veritable gem of Siamese sculpture and bronze-casting, with the figure of Nang Toroni i.e. Devi Dharani, the Earth-goddess, as she appeared to drive away with the floods of water (which she wrung out of her hair) the hosts of Mara who attacked Buddha when he was striving to obtain the *bodhi*, the illumination. Behind the white umbrellaed throne of the king in the Dusit Mahaprasat (*Tushita Mahaprasada*) Palace, which has been built some time ago at a cost of several millions, there are figures of Vishnu or Garuda. And the late king Rama VI Vajiravudh who was an accomplished Sanskrit Scholar and a poet and dramatist of note, and had edited in the Siamese character the Sanskrit text of the *Nalopakhya* from the Mahabharata with copious Siamese notes and had translated the *Sakuntala* of Kalidasa, had also written a long poem on the Ten Incarnations of Vishnu. In the *bazaars* of Bangkok are to be found for sale modern images of Indian *devas*, of Brahma, Indra, Vishnu or Garuda, and ten-armed Durga mounted on Siva's bull (and not on her own *vahana* the lion); and of Rama and Lakshmana. The *Ramayana*, called in Siamese *Rama Kien* is as much the national property of the Siamese as it is of the Indians; plays on the *Ramayana* are always acted, and shadow plays of *Ramayana* subjects are a characteristic thing of the cultured of Siam and Cambodia, as much as of Java and Bali. Added to this, there is a class of Siamese Brahmans who are always attached to the Court and whose presence is required at all solemn occasions

Among the Mon-Khmer peoples supplanted and absorbed by the Siamese coming from the North, the institution of Brahman priests in the court and in the *deva* temples was quite common, more so when in the earlier period some of the ruling dynasties were avowedly Brahmanical; and the Siamese had adopted that institution as a stately court and ceremonial thing from their predecessors, although as believers in the philosophy of the Buddha this institution is not required in their religious observances. The present-day Siamese Brahmans are descended from some families of South Indian (Telugu and Tamil country) Brahmans who went from India evidently at the invitation of the kings there and had settled there. They had apparently got mixed up with the Siamese and Mon-Khmer people, and now have practically become Siamese, with no other language but Siamese; they have some Sanskrit Manuscripts written in the South Indian *grantha* character, and they know about some old ceremonies and some old Sanskrit *mantras* in a very much altered pronunciation. These Brahmans are in charge of the ceremonies at the time of the coronation; and the chief of the Brahmans must go to Benares to fetch water from the Ganges for the *abhisheka-snana*, the annointment-bath of His Siamese Majesty. The study of Sanskrit has been given up by them as the connexion with the mother-country was lost, but they agreed, when I met some of them (in the temple dedicated to Brahma, Vishnu and Siva which they have in Bangkok) and spoke to them about the necessity of their studying the lore of their fathers which was such a great heritage of Mankind, that they should avail of the opportunities of studying Sanskrit as soon as arrangements were made for the teaching of it in the Chulalongkorn University which was being organised. These Brahmans dress like the other officials, only their *panung* is white, and they do not wear any headdress, and besides their long hair is done up into a little and top-knot, towering above the crown of their head.

It would thus be seen how intimately Siam is connected with India by ties of religion and culture. In fact, if Indian unity is really the unity of a confederacy of peoples bound up by a common culture, and not the unity of a homogeneous people speaking one single language and having one sole type of culture, Siam most naturally

is to be regarded as a member of a Greater Indian cultural confederacy.

I shall not go on much longer with this rambling talk about Siam, as I intend to write more in detail about all that we saw there, and about the most hearty reception that Rabindranath Tagore as a great representative of the deathless culture of India was accorded by the people of Siam from the highest classes downwards. The Siamese people are our brothers in religion and culture; and what they received from India, either directly or through the Mon-Khmers, they have preserved and further enriched by the peculiar genius and the mental gifts of their own race. They have built up a distinctive architecture, and their wall-paintings and mother-of-pearl inlay work are among the most remarkable achievements of the art and craftsmanship of Asia. Pali studies are very living there. One finds Pali-knowing and Pali-speaking monks everywhere, with whom any Sanskrit-knowing Indian scholar who has just a little acquaintance with Pali can easily talk. An edition of the entire Pali Buddhist canon was brought out by the Siamese scholars under the auspices of King Chulalongkorn—who is regarded with the same veneration as the maker of Modern Siam, as the Emperor Meiji (Mutsu Hito) is in Japan—and this entire edition comprising all the books of pali canon was distributed free to a great many scholars and institutions all over the world. This indeed forms one of the best gifts of present-day Siam to the nations—*dhamma-danam sabba-danam jinati* “the gift of the dharma exceeds all other gifts.” In commemorating the late king a new edition of this Siamese recension of the Pali *Tripitaka* is now being printed, to be similarly distributed. And we may note that this new edition of the Pali canon in the Buddhist country of Siam synchronises with the publication in Japan which is also largely Buddhistic of a new edition of the Chinese version of the Buddhist scriptures with other Chinese and Japanese works of a supplementary, and expository character. This thing in Japan expresses the newly-awakened desire of the Japanese people to dive deep into the ocean of Buddhist philosophy for gems whose lustre may light up the paths of our modern life. And Japanese and Siamese enthusiasm in Buddhism is of the utmost significance for a cultural awakening of Asia, under the smile of the serene figure of Buddha.

The most heartening thing in Siam is the great vitality of the Buddhist religion there. It is still a living force. Its priesthood still produces learned men. It is tolerant, and by its very toleration it softens intolerant creeds that have been allowed to settle within its borders. Young Siamese are proud of their religion and its philosophy. It is common practice for young men of the intellectual and aristocratic classes to live for some months, even years, in a monastery, following the monastic life and its aspiration for mental calm, and then come out into the world, sort of purified for the struggles of life by the age-old discipline of the *Vihara* which seeks to help man to curb and quell the distracting lusts of the flesh and finally to annihilate his own ego-consciousness. I met some such youngmen—bright intellectual faces, with a certain arresting expression of benignity and seriousness which certainly was an index of the inner spirit, for which one could not but have great respect; young men who had put some years of study in Germany, England and America. In recent years, there have been cases of young princes and scions of the nobility voluntarily turning monks and they at least show that the old ideals are still potent factors in the life of the people, and that idealist Prince Siddhartha has not yet abandoned this world entirely.

As Indians, and as Hindus, we felt perfectly at home in Siam with the Siamese: and even the humble Bhojpuriyas, Brahmans and others, who are found in their thousands in Siam serving as *darwans* or watchmen and as bearers and sometimes working as petty merchants and dairy men, who are the typically intensely orthodox Hindus of Northern India, told us that they felt themselves very happy (as far as their exile's life permitted them—the question of expense prevented them from taking their wives and families with them to Siam even if they wish it very much in the land where the king was a descendant of Sri Ramchandrajai, where the Ramayana was honoured and sung, and where the people were worshippers of Buddha Bhagwan, the ninth *avatar* of Narayanji. Rabindranath's recent visit to Siam has been of tremendous significance, and with his world-adored personality he has been the means of strengthening more than anything else in the modern times the cultural union between India and Siam.

His Majesty King Rama VII Prajadhipok

of Siam desired to hear Rabindranath, and at his command a special meeting was arranged at the royal residence on October 11 at 9 P. M., when a select audience consisting of princes and nobility and a few foreign officials serving under Siam were asked to be present. The Poet was received by His Majesty, and later on we as the members of his party (Professor E. Ariam of Santiniketan, Mr. Surendranath Kar, Vice-Principal of the Kalabhavana of Santiniketan, and myself) were also accorded the honour of being presented before the king. His Majesty is a young man, rather slenderly built, with a bright smile, and well-educated in Europe as he is, he has already manifested a sincere desire to improve his people and has introduced a number of reforms in all the departments of his household and the administration. The poet spoke on the ideals of a national education and specially emphasised on the place of national culture in education. He concluded by speaking about the *Visva-Bharati*. According to the well-known Indian usage, which is also current in many other lands, one should not go to see a king empty-handed; and the most fitting present with which Rabindranath the poet approached His Majesty Prajadhipok was a poem of his own composition in Bengali, with English translation by himself. This was printed and distributed among the guests, and the manuscript copy in the poet's own hand both in Bengali and English, was presented to the king in a wallet of Benares gold-brocade, the gift of the Indian merchants of Bengal, after the poem had been read in both versions. The poem is a most beautiful one, and it wonderfully expresses the sentiments which should fill the heart of an Indian when thinking of lands like Siam which have entered into fellowship of spirit with India: and I conclude my talk on the cultural connection between Siam and India by quoting the last portion of the poem.

*"I come, a pilgrim, at thy gate, O Siam.
To offer my verse to the endless glory of India.
Sheltered in thy home, away from her
own deserted shrine,
To bathe in the living stream that flows
in thy heart,
Whose water descends from the snowy
height of a sacred time
On which arose, from the deep of my
country's being
the Sun of Love and Righteousness.*



Mathura School of Sculpture

In *Rupam* the editor, Mr. O. C. Gangoly writes:—

The part played by the local sculptors of Mathura in the history and development of Indian Art is just beginning to be realized. Although a large body of materials have been available, for a long time, to establish the original and vigorous character of the Mathura School, its indigenous mode of expression and its important contribution to the art of India have been ignored and severely neglected by official archaeologists. Mathura sculptures have been chiefly studied in the examples of Buddhist images, and in certain specimens illustrating Hellenistic and quasi-classical themes executed in obviously foreign style, e. g., Herakles struggling with a lion, Bacchanalian scenes etc. The clouds of controversy that had been raised over the so-called indebtedness of the Mathura School to that of the Gandhara, had completely obscured the fact that the prolific products of the School of Mathura represent in the main a direct development and continuation of the older native Indian art of Bharhut and the still older art of Besuagar. The most obvious evidence of this has been furnished by the characteristic series of female types, nudes and semi-nudes, represented on railing pillars, recovered from many old sites, in and near Mathura. They have been identified as Yaksis, Apsaras, Devatas, or Vrikshakas (dryads, demi-goddesses or three nymphs). Whatever they may represent, they reveal indigenous conceptions of Indian artists expressed in the plastic language of old Indian Art, untouched by any influence of foreign technique or formula. They are the direct descendants of cognate female figures met with at Bharhut, Sanchi and Bodhi-Gaya—and fairly bear out a long established, definite, Indian artistic tradition. Obviously erotic in their motifs they afford to the sculptors of Mathura an opportunity to pay their homage to the beauty of female form in all the glory of its seductive charms and in an infinite variety of poses and moods. Of this class of female figures, the best perhaps is the 'Yakshi on an elephant's head' in the Lucknow Museum (Coomaraswamy's 'History of Indian Art,' fig. 75).

Co-operation in India

From an address delivered by Sir R. N. Mookerjee and published in *The Bengal Co-operative Journal* we take the following passages:—

I remember a few years ago, when presiding at an annual meeting of your Society before it was reorganised, I laid emphasis on the instinctive appeal which the principle of co-operation should make to the essentially conservative Indian cultivators' mind. The practice has been known to us from times immemorial. I said at the time that—

"Our joint family system is based on Co-operative principles. It is in itself a restricted form of Co-operative Society, each individual family being a small unit. This joint family system may not be entirely suited to the present economic conditions, but the fact that this system has been successful and in existence for centuries shows that co-operation is not foreign to this country and is understood by the people."

The cultivators too have a wonderful system of co-operation, organising themselves to work their fields in turn.

Go to any village and watch how the fishermen organise their big hauls. One man contributes a boat and takes 2 shares, eight others join him with one share each. After a catch the sale is entrusted to one or more of them and the net proceeds kept in an earthen pot. At the end of the season you could see the nine share-holders sitting round a mat, emptying the pot containing their earnings and dividing according to their respective shares. There is the simple practice of associated effort and faith in the honesty of each one.

I have little patience with people who decry an institution simply because it is foreign, but in case of co-operation the question does not arise. We possess the tradition of mutual assistance: we have inherited the instinct to place community above self; our simple village economy still retains features of common help; there is still extant the Hindu idea of a village commune and we know the democratic fellow-feelings amongst the Moslems, inspired by the dictates of their religion—these factors should hearten the advocates of the Co-operative ideal.

It is been said that Co-operation is a form of business founded upon a lofty ideal; the measure of the value of the business is the degree in which it is illuminated by that ideal.

Far be it for me to place a low value on the moral element in Co-operation, for that is its cardinal feature; but the modern world is prosaic and the economic tendencies governing it have become rigid and inelastic. I may therefore be pardoned if I take the liberty to paraphrase the above significant remark by saying that "the measure of the value of the ideal of Co-operation will be the degree in which it is infused by principles of sound business."

What has the Co-operative movement to face?

in India of to-day? Need, usury and illiteracy are the three chief enemies of progress. Heavy indebtedness contributes largely to the continued poverty of the cultivator; his poverty and the oppressive burden of debt facilitate the growth of usury which, combined with the appalling illiteracy of the population, leads to a moral degradation thus sapping the very foundations of the race stock. The poverty and indebtedness of the villages are not peculiar to India, and if in other countries like Germany and Ireland, where Shylocks fleeced the countryside, co-operation has effaced the evils, there is no reason why India should not equally benefit from an active promulgation of the co-operative practice. "If only people could read" !—has been the complaint of several Registrars of Co-operative Societies in various provinces. But illiteracy, as universal and deadly in its effect as is prevalent in India, has been successfully combated in Italy through co-operation. With the examples before her India has launched on a wide programme of co-operative effort.

The Current System of Female Education

Shrimati Chandrawarti, B. A., writes in the *Vedic Magazine*:

Various types of female education are prevalent in India. There is the current system of Western education which is followed in most of the schools. The Government, District Board and Municipal Board Schools and the Arya Kanya Pathshalas, all come under this system.

Many people have felt that this system is defective and unsuited to the needs of the society. Its most glaring defect lies in the choice of textbooks. The books usually contain description of scenes and society quite foreign to the students. Students can not visualise what they read, hence they take longer time to grasp things than they would otherwise do. They are taught what is really a caricature of history. The real history of the country is kept hidden from them with the result that the patriotic sentiments are found altogether lacking in them. Nor do they cherish any feelings of respect for their traditional past which it is the main business of history to create. This system also ignores the fact that the duties of woman are quite different from those of man.

Subjects like music, painting, domestic economy, sewing and home-nursing are of supreme importance to girls. Sanskrit which is the language of the Indian religion and is the key to national history figures only as an optional subject in the curriculum, while English is not only the main subject but also the medium of education. Then the very manner of imparting education is unnatural and artificial. The medium being a foreign language, a great deal of unnecessary strain is put on girls with the result that they find all their energies exhausted and spent up before they enter life.

Besides, this education is one-sided, and ignores all other aspects such as the social, moral and physical. It atrophies the sense of social duty.

Regarding the need for teaching English, she observes:—

English being the highest official language some knowledge of it is necessary as all the business of the country is carried on through it. One is also required to know the language to be in touch with the current events of Modern world. Then the English language is considered to have the richest literature in the world. From this point of view also a knowledge of it is useful. Considering both the sides of the question, English should surely be regarded as one of the necessary means of literary accomplishment for women.

She thinks our women should have a knowledge of politics.

A general knowledge of Politics is also essential for girls. They should know what place their country holds among the nations of the world. They should also be acquainted with the needs of the country. It has been noted that women are slow to respond to the call of the country at the time of a national crisis. This sluggishness is mainly due to their being quite ignorant of the needs of their country. On the whole they lack the patriotic spirit which characterised the women of the past.

Change in Muslim Culture

The Rt. Hon'ble Syed Ameer Ali observes in *Islamic Culture*:

No one to whom it has been vouchsafed to have a glimpse of the polished courtesy and dignified intercourse of the Musulman gentry of the old school, that have either passed away or are fast passing away, will ever fail to regard it as a privilege. To me it is a memory to cherish. The sight of those dignified men, with their courtly manners, sitting together conversing in well-modulated tones which never rose to a noise, on history, poetry, literature, and Musulman divinity, would be a revelation to many Western critics. Each man was attended, among other servitors, by his own *hukka-bardar*; the reception of each guest as he arrived was dignified, in cases of intimate friends genial.

Poetical assemblies were still held twenty years ago. But now debating clubs have taken their place. In the first half of the nineteenth century the *Mushairas*, as they were called, were often attended by one or two English officials who, with their knowledge of Persian and Urdu, were able to follow and appreciate the poems that were recited.

The results of the change in Musulman culture within the last twenty-five or thirty years remains to be seen. But I cannot help regretting the passing of the old order. Had it been possible to engraft the best part of European culture on the remains of Islamic culture, the awakening of Musulman India would cause no misgiving. We can only watch anxiously the present development and trust that the hopes of helpers will be justified by the fruit borne by Anglo-Mahomedan culture.

Leprosy

The following passages are taken from the *Federation Gazette* of Patna:—

Leprosy is a very loathsome and contagious disease and is caused by a germ called *Lepra bacillus*. The disease causes very great suffering and disfigurement. The disease is of great antiquity and existed in India in remote periods and is no respecter of caste or creed. It has been estimated that there are three million lepers in the world of whom one million are in China, half a million in Africa and about a lac in India.

According to the census of 1921 there are 32 lepers per 100,000 of the population against 59 in 1881 in India.

It is generally to be found that lepers of good social position usually try to conceal their affliction, but the vast majority of lepers in India are poor persons, usually beggars, who live by parading their suffering. A leper is a source of great danger to healthy persons. Segregation, therefore, of the lepers is the best effective measure for reducing the prevalence of the disease.

It is generally held that the disease is not directly hereditary; children being free from actual infection at birth, but they are especially susceptible to contagion from an early age. It is, therefore, advisable that children born of leprosy patients should be separated from them at the earliest possible age. Lepers should not marry.

Ignorance and indifference are responsible for much of the leprosy now in existence. Lepers should live apart and should not be permitted to beg in the bazar, or on railway platforms. They should also not be allowed to roam about in the streets, to keep shops, or handle foodstuffs, or to wander about the country as mendicants.

The disease in its early stages is amenable to treatment and anyone having the first symptoms like those described above should at once consult a competent doctor. The treatment takes rather a long time and should be persevered with. Leprous patient, therefore, need not be despaired of and to enable them to get proper treatment dispensaries at convenient places will be opened in the near future.

Literacy in India, A Hundred Years Ago

The Progress of Education reproduces the subjoined paragraph from Adam's Reports on Vernacular Education, 1835:—

A distinguished member of the General Committee of Public Instruction in a minute on the subject, expressed the opinion that if one rupee per mensem were expended on each existing village school in the Lower Provinces, the amount would probably fall little short of twelve lakhs of rupees per annum. This supposes that there are 100,000 such schools in Bengal and Bihar, and assuming the population of those two Provinces to be 40,000,000 there would be a village school for every 400 persons..... (or) on an average a village school for every 32 boys..... The estimate is confirmed by a consideration of the number of villages in these two Provinces. Their number has been

officially estimated at 150,748 of which, not all, but most have each a school..... Let it be admitted that these calculations from uncertain premises are only distant approximations to the truth, and it will still appear that the system of village schools is extensively prevalent; (and) that the desire to give education to their male children must be deeply seated in the minds of parents even of the humblest classes,

The Need for a Village Dairy Factory System in India

Mr. W. Smith, Imperial Dairy Expert, writes in the *Journal of the Central Bureau for Animal Husbandry and Dairying in India*:

Let us look at those countries of the world which have made the greatest progress in the advancement of agriculture during the past fifty years. They are great Britain and Ireland, France, Germany, Norway, Denmark, Sweden, Holland, Belgium, Italy, Finland, United States of America, Argentine Republic, South Africa, New Zealand and Australia. Dairy development on a gigantic scale has taken place in every one of these countries, and without exception they have adopted a dairy factory system.

India does not differ fundamentally from those other countries mentioned. She owns something like 100,000,000 adult cows and female buffaloes, most of them grossly inefficient as milkers and most of their owners technically ignorant of the first principles of scientific milk production. Wherever there is sufficient milk produced to support it, we need the co-operative dairy factory in India more than any other country to—

- Educate our cattle-owners as to the value of the milk they now produce and the necessity of producing more milk;
- Secure for the milk producer the profits from the milk industry;
- Improve our methods of breeding, feeding and rearing of cattle;
- Improve our methods of handling milk for urban consumption;
- Improve our methods of manufacturing milk products.

Increasing the British Garrison in India

Pandit Hirday Nath Kunzru writes in *The Indian Review*:—

The projected visit of the Secretary of State for War to India is commonly regarded as a portent. Speaking in the House of Lords on the 30th of March 1922 Lord Haldane suggested that relief might be given to the Indian tax-payer by reducing the Indian Army and maintaining a portion of the Imperial Expeditionary Army at England's cost in India. "In these days of rapid transport," he said, "it would be possible to keep some part of our own Home Army, some part of our Expeditionary Force generally in India. It

need not be a large part. A comparatively small part of it would be sufficient to relieve the necessity of keeping up quite as great a Military Force in India." It is rumoured that the visit of Sir Laming Worthington Evans is connected with the discussion of this suggestion with the Government of India. The response of the Imperial Government to our demand for control over our own army seems to be taking the form of an attempt to cut the ground from under our feet by reducing that portion of the army which we can call ours. Lord Haldane's suggestion if carried out would virtually amount to the tearing up of the Declaration of 1917. In every dominion of the British Empire self-government has been followed by a gradual reduction and the ultimate withdrawal of the Imperial forces, but in India apparently it is not regarded as a paradox that the promise of responsible Self-government should be followed by a decrease in the Indian and an increase in the British Army. The arms Act, the virtual exclusion of the Indians from positions of trust and responsibility in the army, the maintenance of a British garrison in India and the recruitment of soldiers from extra-Indian areas in the Indian army have, it appears, not succeeded in crushing all manhood out of our countymen. It is perhaps regarded as necessary now that the profession of arms even in its humbler grades should be gradually closed to them. India certainly complains of the crushing burden of Military expenditure but the proper way of giving relief to her would be not to increase the British garrison in India but to replace the costly British soldier by his much cheaper Indian colleague. She will indignantly reject any scheme of financial relief which involves a permanent danger to her freedom.

Women's Conferences on Educational Reform

Stri-dharma expresses the opinion that

The past month has been noteworthy for the splendid activity and enthusiasm shown by women throughout India in holding local Conferences of women as preliminaries to the Delhi All-India Conference, in February. In Delhi the Conference lasted two days, was organised by Mrs. J. CH. Chatterji and presided over by Mrs. S. R. Das, wife of the Member of the Executive Council of the Government of India. In Bombay Miss Mrinalini Chattopadhyaya presided, and Mrs. Hamsa Mehta organised; ten delegates were elected. In far away Karachi, Mrs. Hudson, wife of the Commissioner presided and the occasion was linked to the auspicious opening of fine premises which are the property of the local Ladies' Association. In Madras the Constituent Conference for the Tamil Nadu took place under the Presidency of Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council. Its able Organiser was Dr. Mrs. Anna Thomas who circulated as many as 16,000 notices of different kinds in Tamil and English connected with the meeting and gained a full audience in the largest hall in the city. The honour of having a Royal President has fallen to the lot of Travancore Constituent Conference where Mrs. Kamaladevi Chattopadhyaya who organised it secured the patronage and presence of H. H. the

Junior Rani of Travancore, mother of the Maharajah who is still a minor. Viscountess Goschen opened the Madras City Conference of which Dr. Muthulakshmi was President, and Mrs. Rukmini Lakshminipathi the hard-working Secretary. Ten delegates have also signified their readiness to represent Madras in Delhi. Mrs. Muza Ismail presided at Mysore Conference. The programme of resolutions, speakers and details, is a model of artistic efficiency and is a proof of the organising ability of the Secretary, Miss Lazarus. Malabar held its first Constituent Conference with success at Calicut. It had some invited men speakers including its local Member of the Legislative Assembly. A happy feature of all these Conferences has been the number of Muhammadan ladies who have attended and the expression of their demand for Compulsory Primary Education under puradah conditions. The other outstanding mandate of these Conferences is the protest of all women against the low age that Rai Saheb Har Bilas Sarda had introduced into his Bill to prohibit early marriage. Everywhere there is the call from women: "Amend the ages to 16 for girls and 21 for boys!" It is the Resolution against early marriage that brings out most enthusiasm in these Conferences. Further Conferences are booked this month for Maharashtra, the Central Provinces, the United provinces, Bihar, and some Indian States. The future of India is assured now that its women are awake to the vital necessity of gaining properly balanced education for their sons and daughters.

The Age of Marriage

The same journal records:

The Baroda Legislative Council has fixed the marriageable age for boys and girls at 18 and 14 respectively.

The Maharajah of Kashmir has sanctioned a new law prohibiting the marriage of girls before 14 and boys before 18. The Indian States of Gondal, Kotah, Mysore and Indore have similar laws. The State of Rajkot leads all India as it has just this month made the legal age 15 for girls and 19 for boys. The legal age of marriage in China is 16 and in Japan 16 and 18.

The University of Mysore

Mr. D. Venkataramaiah writes in the *Mysore Economic Journal*:

In the preamble of the Mysore University Regulation certain features are set forth as marking it off from the older Indian Universities. I may just invite your attention to one or two of these features. The institution of a system of University extension lectures and of a Publication Bureau is a distinct advance in the direction of extramural activities. The second feature to which His Highness the Chancellor drew special attention in his first convocation speech is the greater recognition of the value of Kannada and Sanskrit study. His Highness said on the occasion: "I trust that the University will do all in its power to foster the study of our mother-tongue and of Sanskrit, two languages which must always command the

sympathy and interest of all educated Mysoreans." The University, one may feel sure, will see that the cherished desire of His Highness is fulfilled.

In his lecture on "The Vision of a Prosperous Mysore" Sir M. Visvesvaraya, to whose far-sighted statesmanship our University owes its being, has pointed out the lines on which Mysore should proceed if she should achieve a high place in the comity of nations and may we trust that the Mysore University will play no small part in the realization of that vision? For after all the hopes of the future lie in the youth of the country in whose proper up-bringing the University is so vitally concerned. I am confident that the University will ever keep before it the two aspects of all higher education—cultural and pragmatic.

Prejudice against Negroes in U. S. A.

Dr. Kunhi Kannan says in *Current Thought* :

Not all Negroes are black. Six millions of the eleven millions in the States are of white extraction, and a great proportion of these cannot be easily distinguished in features or complexion from the White except in regard to the hair which is almost invariably woolly or kinky. Even this feature is said to be absent in a few. No similarity of features however close, of fairness of complexion however great, will secure equality of treatment. The faintest trace of Negro blood suffices for rigid exclusion, and white or black, all Negroes are treated alike. The treatment accorded to the white Negro is in striking contrast to the treatment of the Eurasian in India, who is indulged and favoured so much as almost to put a premium on the Immoral relations between Europeans and Indians in India. That in spite of it there are only about 2,00,000 Eurasians in India against the six million half-breeds in the States is eloquent of the higher standard of Indian morality.

The prejudice against the Negro does not extend to the American Indian who is also coloured. But American Indians are but few in number, and several of them are very rich and have not the taint of slavery. Union with them does not entail social obloquy or persecution. Indian ancestry may even be asserted with pride by a girl who has it. A white woman who dares to marry a Negro will be treated almost as a leper. It will be recalled, in this connection that the wife of the world-famous boxer Jack Johnson was driven to suicide by the persecution of the Whites.

Choice of a Vice-Chancellor for Agra

The Educational Review of Madras observes:—

We congratulate all concerned on the formal inauguration of the Agra University.

At the first meeting of the Senate, the member elected as Vice-Chancellor, a European and a Missionary, the Rev. Canon Davies, M.A., of the St. John's College. It is surprising that there should have been such lamentable want of unity among the Indian members of the Senate that they

could not have pitched upon any Indian for the high office. In view of the long experience of the Rev. Canon Davies, and his valuable work in the United Provinces, the appointment is not altogether unsatisfactory, but it is obvious a European Missionary, working in this country, cannot be as enthusiastic as an Indian in the matter of the advancement of a University like that of Agra. Want of union among Indians has been the bane of the country during all the centuries of its history and we are not surprised at its expressing itself in the case of small institutions like Universities, as it has expressed itself in the case of great events in its national history.

Sister Nivedita

Eric Hammond contributes to *Prabuddha Bharata* an impression of the earlier years of Sister Nivedita, which is quoted below in part.

She adored originality and smiled at customary conventions. Parents of her pupils were sometimes aggrieved by her attitude, as when, for instance, she persisted on retaining a bronze of Buddha on the mantelpiece of her studio. She revelled in argument, in disputation. Nothing gave her greater delight than a debate during which speakers became heated and excited. From time to time, on such occasions, she would interpolate some striking utterance calculated to stimulate the combatants, and the fiercer the fight the happier she grew. She admired Walt Whitman, Emerson and Thoreau, quoting with earnest emphasis any passages from the last two authors which endorsed Eastern philosophy. For Buddha and his teaching her reverence was great. The popular presentation of Christianity lost its appeal to her and thus, when Swami Vivekananda arrived in London, she responded to his call as a harp responds to the touch of a master-player. She listened to him at her club, the Sesame; at Miss Muller's Wimbledon; at many religious and philosophical centres in and near London. Everywhere she went she hailed him as the Prophet of the age. She assisted his appearance at various places, including the Christo-Theosophical Society established by Sir Richard Stapley in Bloomsbury Square, where by the bye, Swami Abhedananda made his maiden speech in English. There is no doubt that her influence and her persuasive faith backed by Mr. W. T. Sturdy's solidity of aim and pecuniary aid, largely contributed to Swamiji's career in London. Immersed as she came to be in the Vedanta, she employed all her oratorical power on its behalf. Once caught in Vivekananda's wonderful web, she spoke of him and about him unceasingly. "Have you seen and heard the Swami?" she would ask. "If you have not seen him and heard him, you simply must. There is no one like him, no one to equal him, no one at all!" Eloquent, persistent, imperious, she drew friends, acquaintances, even strangers, towards this Son of India who was, she assured them, the Sun of Truth. Her acceptance of, and adhesion to the Swami's gospel was whole-hearted.

The East African Commission

The National Christian Council Review opines:—

It is impossible to claim for either of the invaders of East Africa that they are disinterested or that the interests of the children of the soil are safe in their hands. Mr. Oldham, as a Christian internationalist, may be trusted to do all he can to find the way of justice and of compromise. 'Everyone,' St. Francis Xavier said of the immigrants into India in his day, and no doubt it is largely true of the immigrants into East Africa today, 'everyone takes the same road—*rapio rapis*.' Many from among both Indians and Europeans are conjugating that same 'wretched verb,' and the chief duty of the Commission is to protect the African people against this rapacity, as well as to protect the weaker of these two communities against the rapacity of the more powerful. The Indians in East Africa have few to champion them, but we trust that on the Commission they will have in Mr. Oldham one who will not forget that they, too, have rights. They have had their fears accentuated by the recommendations made by the recent Feetham Commission, which was appointed to go into the question of the extension of local self-government. One of their recommendations is that Mombassa, which has among its population 720 Europeans and 9,097 Indians, should henceforward have the number of Europeans on its Municipality increased from 7 to 13, while the Indian representation remains still 4 only. It is difficult to persuade oneself that that Commission discharged its task with justice and impartiality. We trust it will be less difficult in the case of the new Commission.

Religion as Experience

Dr. J. T. Sunderland contributes to *Welfare* a convincing and elevating sermon on Religion as Experience, from which we extract the following passages.

Religion presents itself to man under four aspects; as something to be gone through with, or performed; as something to be believed; as something to be studied, analyzed, or speculated about; and as something to be experienced. In other words, it presents itself as a Ceremonial; as a Creed; as a Philosophy; and as a Life.

What are we to say of these differing conceptions of religion? Doubtless we should say that all are legitimate; all are useful; but no one taken alone is complete—each needs the others to round it out to wholeness. Especially is this true of the first three, but they need the fourth. Experience or life is the end toward which each of the others ought to lead the only result which gives them justification for being. Without religion as a personal experience, ceremonials, creeds and philosophies are a body without a soul.

Experience of religion! I know there is a prejudice in many minds against the thought. To some persons, such experience seems only superstition, or cant, or pretence; to others, an empty dream of the imagination. Persons with habits of unfettered thinking, or who care much for science

and reason, are perhaps particularly liable to be among those who look upon religious experience with incredulity and disfavor. But why should this be so. Can any one give a good reason?

No one denies the validity of experience in matters outside of religion. Indeed, the scientist and the man of independent thought are the very ones who, in other things, are likely to appeal to experience most. They do not want speculation, they tell you; they want to know. They want the testimony of somebody who has seen, heard, felt, experimented. They of all men, then, should show not least but most respect for experience in matters of religion.

If I believed that religion rested upon a foundation of mere hypotheses and speculations, I certainly should not be a religious teacher. Indeed, if I did not believe that the main, central truths of religion are as evident, certain, verifiable as anything known to man—as the facts of science, or as the demonstration and axioms of mathematics—I certainly should never stand in a pulpit. I do believe that nothing in man's knowledge rests upon a more secure foundation—upon one more absolutely incapable of being disturbed, than religion. Why? Because it rests upon the soul's deepest experiences. Below these it is impossible to go. If here is not reality, then indeed—

The pillar'd firmament is rottenness,

And earth's base built on stubble.

For even the validity of our knowledge of the outward world depends upon the truthfulness of the world within.

How to Get the Most Fun Out of Life

Mr. Henry M. Stegman tells us in *The Oriental Watchman*:—

The truth is that the real way to get the most fun out of life is to be well. The best meal you ever ate was probably not the most luxurious and expensive one but some simple repast which followed a long tramp in the woods. A keen appetite will give you more enjoyment than lobster *a la Newburg* and champagne. The nineteenth Psalm contains an illuminating phrase: "rejoiceth as a strong man to run a race." That feeling of vigour, of bodily well-being, spells more of stimulation and exuberance than the costliest wine—and there is no headache the next morning. If you will view the facts comprehensively, you will see that Shakespeare's "primrose path of dalliance" is a short one, it soon ends in a briary thicket.

Let us then change the saying thus:
"A long life and a merry one!"

Buddha's Influence in His Life Time

Mr. T. L. Vaswani says in *Buddhist India*:—

I do not know of in the world's history there has appeared another who in his own life-time wielded so great an influence upon the people as that ancient Indian Prince who left his palace and became a Bhikshu and later a teacher of wisdom. I refer to Sakyamuni who became the Buddha. I do not know, I repeat, if our human world has

thrown up another who in his own life-time had so mighty a hold upon the people as Buddha. The world's great teachers have cast a spell on large numbers; but this, in the case of all the great ones except Buddha, has been of gradual growth, and often after they passed away. Buddha, cast a wonderful spell on millions in his own life-time. Whenever he would appear in a town or village,—as the ancient documents declare—people would gather together in large number to have his darshan. One day he comes to a small town; people come to know that he has come; so men and women ran to meet him. They are eager to see and hear him. They come to him and say:—"Master, teach us! speak us some words of wisdom."

Impressions Of Sir J. C. Bose

Mr. P. K. Kapre contributes to the *Morris College Magazine* his impressions of Sir J. C. Bose. Here are some of them:—

Amongst the very few persons who had the good fortune of having a talk with Sir J. C. Bose, my friend and I were two. When he came here last month, we ventured to approach him. All the while the feeling that we were going before a world-renowned man, a man who had done conspicuous work in the domain of science, was present in our mind. Naturally we expected to see one, a bit old, with many creases on his brow and with an expression full of care and thought. We expected too, to be disappointed in our object to see him, for it is a popular belief that all scientists are men who are cross and presumptuous.

Luckily for us, we were agreeably surprised. Never before, did I see such simplicity and unassuming nature in a great man, as I did on that day.

My friend was rather a bit too forward. He asked for his autograph. He gave it after giving us a stirring advice, which has created an indelible impression on my mind. 'Be alive', were the words he wrote. Yes! How significant those two words are! This life is full of strife. Only the fit will survive. In this world which is cruel and callous to take care of the weaklings, the unfit must ever go to the wall. Sir Jagadish asked us to keep fit. "Work hard, play hard. Spend some of your time with your friends. Do some dramatic performances and enjoy yourselves in a healthy manner. But never be vulgar. In this way alone you will live and live well." He alone lives, by whose living many others can live too.

Jagadish Chandra stayed here but for a couple of days. But during that short time he carried away our hearts. His message of hope, that a dark cloudy night is always followed by a pleasant sunny morn, will ever remain a stay for us whenever we are discouraged and found in difficulties. His personality is marvellous. Age it seems, has not laid its sinewy hands on him. His complexion is clear like a child's, his hair silvery white, his dress simple, all go to make us bend before and revere him. Until last month, we knew Sir Jagadish Chandra Bose as a great savant. Now we understand the real man in him.

Let everybody of us try, as far as in us lies, to emulate him and pray for his long life.

Experimental Measures of Prohibition

Writing on the Bombay Government and the Drink Problem in the *Social Service Quarterly* Mr. J. F. Edwards states:—

Experimental measures of prohibition are being adopted by two other Indian Provincial Governments, namely, Madras and the Central Provinces. The Governor of the latter has himself announced that in response to the popular demand, all liquor shops are to be closed in the rural parts of the Damoh District, and the Excise Minister for the Madras Government has declared his intention of introducing prohibition in two districts, one of which is Nellore. This is splendid.

On this, as on every other aspect of the drink question, every European in India and every one who has influence with European, can render to India service of enduring value, and we commend to them the biting words of *The Indian Social Reformer* in one of its recent issues: 'Prohibition is primarily a moral not a financial question, and must be approached from the moral standpoint. When Germany invaded Belgium, no Committee of British financiers was asked to calculate the net loss of the country that may accrue from going to war with Germany and suggest new sources of taxation for making up the loss. The War was fought and won regardless of the cost in men and money, because it was felt to involve the very existence of great Britain. The prohibition question is one of life and death to the people of India. An Indian National Government, if it is true to its mission, will deal with it as such, and not haggle about the price to be paid for it. It will be to the eternal discredit of British rule that it obstructed as long as it could, a reform demanded by the vital interests of the nation, a reform which had behind it the sanction of the two great religions of India, and the support of the overwhelming majority of Christian missionaries in this country. We hope that the Government of India will see their way soon to come into line with the overwhelming consensus of Indian opinion on this crucial question.' We agree with the *reformer* that the continuance of India's liquor traffic is a serious blot on British rule in India, and we believe also that all who strive by constitutional means, for the removal of the blot are the truest friends of that British connection with India.

The Education of India

Mr. E. C. Dewick writes in the *Young Men of India*:

In his Introduction Mr. Mayhew gives his readers a foretaste of the 'five main conclusions' to which he proposes to lead them; and in these there is hope and faith, as well as criticism and regret. These five conclusions may be summarised as follows:

1. Our education has done far less for India's culture than for the material and political progress

of India. We have multiplied the knowledge of India; but we have not increased her joy in life.

2. The present emotional tide of Indian nationalism makes a real fusion of Western and Eastern life and thought impossible, for the moment.

3. The education divorced from religion will never touch the heart of India, nor assist real progress in social reform. The religious sanctions which lie behind the Hindu social system can be influenced only by religion, on a higher plane.

4. Higher education in India needs to be, as far as possible, free from government control; but in the education of the masses Government must supply the initiative and the finance.

5. The *unofficial* help of English educationalists in India will be greatly needed, and deeply appreciated, in the future; all the more so because it is not associated with an alien government (pp. 4, 5).

Pali Translation

We read in The Mahabodhi:

So many in the East who know Pali well, know no other language, that is, no occidental language. And so many of us in the West know little or no Pali. Evidently it is a long labour that lies before us here, and we cannot begin upon it too soon. There seems only one way to set about securing the truly authentic translations of our Scriptures which we require, and that will be for those of our Bhikkhus and Theras in the East who know Pali well, now to turn the study of some occidental language, preferably English, since that language is now fast becoming the *lingua franca* of all the educated, travelled people of the world. Let them acquire a sound knowledge of its forms and idioms and general style, by a careful study of its best writers, ancient and modern, and never cease study till they have to a certain extent made English their second mother-tongue. Then let those of us who live in the West, and have a good working knowledge of English already, take up the serious study of Pali. It is not a very difficult language for us to acquire. Every educated Sinhalese already has at his command a considerable stock of Pali words and idioms in the language which he learnt and studied at College when going up for an examination in Sinhalese. Ten years hence, let us say, (or sooner, if the gods are favourable to us), let there be a gathering of as many as can manage it, of lay Sinhalese knowers of English, and of Thera knowers of Pali, and in concert let them decide to produce a translation of one of the Scriptures of the Buddhist religion, going carefully over it word by word, and line by line, never passing over any doubtful point or rendering until it has secured the approval of at least a two-thirds majority of those present. Then, when at length the book is completed, let it be produced with the due warrant and seal of the head of one of the leading Nikayas in Ceylon, or still better, of all of them, if that prove possible, to show to the world that here they have a rendering of Buddhist Scripture approved of as authentic in every way by the chief Buddhist authorities of the Island.

Railway Bosses and the Human Scrap-heap

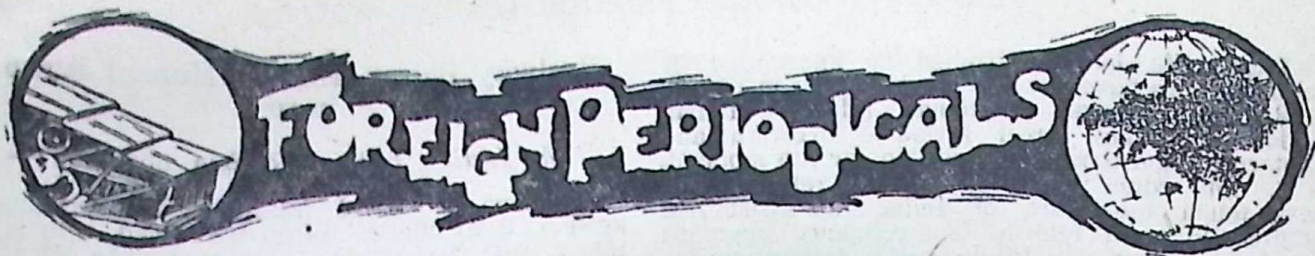
The Indian Labour Review observes:—

It is one of the sad features of our economic system that human beings are treated with infinitely less respect than machinery. The plant in a workshop is expensive to buy. When bought every piece of machinery is carefully tended, oiled, cleaned and kept in the best possible condition. In most workshops the largest fines are those imposed for failure to give proper attention to the machinery. Even when the machinery becomes out-of-date or worn out and is relegated to the scrap-heap, it still fetches a decent price as old iron. But human labour can be had for the mere asking. And as the supply is considerably in excess of the demand, this very fact is often exploited by the unscrupulous middleman so that the worker, in his desperation, has frequently to "grease somebody's palm" before he can get a job. He is then compelled to work long hours for starvation wages, during which the employer, who is all the time making profit out of him, does not, with rare exceptions, give him a hundredth part of the care and attention that he bestows on his machinery. When he gets worn out, or when a retrenchment scheme comes round, he is remorselessly flung on the human scrap-heap where he has not even the value of scrap iron.

The Boers and Anti-Indian Agitation

Dr. Taraknath Das expresses the following opinion in *The Calcutta Review*:—

None should be deluded by the supposition that it is the Dutch or the Boers who are at the root of the anti-Indian agitation in South Africa. Although the British Government fought the Boers and held up before the world that Britain could not tolerate the ill-treatment accorded to the Indians in Transvaal, the treatment accorded in British colonies of Natal, Cape Colony and other places was no less abominable. The Dutch, the English, the Irish, in other words, the Europeans—the majority of them—are pledged to the anti-Indian or anti-Asian policy. There are rare exceptions and only a few people wish to see justice done to the people of India in South Africa and their rights preserved. From the days of indentured labour in Africa, through the days of the Boer War, the World War and after, the history of Indo-African relations has been persecution of Indians and depriving them of their just rights. This will continue, in spite of all "agreements," unless the people of India can set their own house in order and become independent as the South African people are. When the Indian nation will become a sovereign power, controlling its internal and external affairs and national defence, then South African Union and others will treat the Indians with some respect and consideration. In the present-day world there is no justice for enslaved and weak people.



The "Chemical" Cure of Infectious Diseases

The Literary Digest observes:—

The "chemical" cure of infectious diseases is not impossible, however; it is, in fact, a daily occurrence. The body kills its microbes by "chemical" means. There is certainly a chemical basis of life. Living tissues have been analyzed; many of them have been manufactured; urea, sugar, and many other products of life can be made in the laboratory. There must be a chemical formula for the substance in healthy blood, which slays, in laboratory conditions, a microbe.

A writer in *Discovery* says —

"We make our 'antitoxins' today by laborious biological means. We use the horse to manufacture them. Readers of 'Martin Arrowsmith' will remember that one of the characters in that book succeeds in making antitoxin in his laboratory. Alas, that character—the recognizably founded on a well-known scientist—has not yet, in real life, achieved that great success. But one need not be an H. G. Wells to foretell that result with complete confidence. How, to-day, do we combat infections? Frankly, we scarcely do so at all.

"Where an organism produces a toxin, or poison under artificial conditions, we can induce a horse to yield us an antitoxin. So we cure diphtheria, tetanus and dysentery; where it does not—as in pneumonia—we are really helpless. We treat symptoms instead of tackling root causes and effects. And in some causes we are inefficient in the treatment even of symptoms. But that is another question.

"There is room, in fact, for the profoundest dissatisfaction with our modern toleration of our ignorance of the chemical constitution of living matter. There are comparatively few fully trained chemists in Europe examining living matter. Biochemists there are, in abundance; but many of them are spending their time estimating the sugar in blood by the different techniques, and comparing results. If the time and ability that has been spent on metallurgy were spent on medicine, we might be able to manufacture antitoxin to-day as readily as we can make cobalt steel. Young chemists, afire with enthusiasm, are always seeking new fields to conquer. Let them, therefore, turn from the anilin dyes, and study bio-chemistry."

Monochromism versus Polychromism in Dress and Religion

Professor I. Takakusu writes in *The Young East*:

The Aryan race generally appears to keep to monochromism. This is to be seen specially in

women's dress. Ornamentation by women of their figures is a means of demonstration towards the sterner sex, and so women's taste for colours cannot be considered merely their own taste. It must be said to be an expression of the taste of the whole race. Now love of one colour only is common to the Aryan race. In fact, it is common to Europeans, Persians and Indians, who are subdivisions of the Aryan race.

While travelling in India, the first thing we are surprised at is the colour of dress worn by women working in the field. White, scarlet, dark green, greenish brown, orange, blue, yellow and purple,—these are the colours of their dress. These colours make a picturesque harmony and present an indescribably beautiful sight. It is made especially striking as Indian women are generally very tall. They have the habit of carrying water-jars on the head and so even women of lower classes walk in an erect and dignified manner. Imagine an extensive green field under a clear sky dotted all over with tall graceful women clad in their flowing garments of gorgeous colours. It is a sight that you cannot see in any other countries and a traveller coming from another land cannot but be struck thereby.

It appears to me that monochromism appears best in religion. In Europe and America, religion is synonymous with Christianity, which excludes all other religions, and regard them as heresies. Government and education are essentially carried on the principle of one religion, which is deep-rooted. Even after Christianity was divided into Catholicism and Protestantism, this principle has continued to be maintained. Protestants being hostile to Catholics, and vice versa. Against the Jews Christians have been particularly bitter putting them everywhere.

A question may be asked: Admitting that monochromism is a characteristic of European and Persian religions, can it be seen in Indian religions? The question is reasonable, for, to all appearance Indian religions have nothing of monochromism. India has Brahminism, Buddhism, Jainism, Zoroastrianism, Sikhism, Vishnuism, Sivaism, Mohamodanism, Christianity, in fact a whole array of religions. Possessing, as she does so many religions, sects and many philosophical doctrines, India, however, is not really destitute of the characteristic monochromism. As a matter of fact, no matter how many religions India possesses, they stand opposed to each other in an attitude of strict exclusiveness.

Though situated in the same Orient, Japan is altogether different from India in respect to taste for colours. In other words, while India is monochromatic, Japan is polychromatic. In fact, the Orient generally keeps to polychromism. It is mainly expressed in Japan and China. Especially is it strikingly expressed in the dress of Japanese women, which needs no detailed explanation.

Similarly religion is polychromatic in China and Japan. In the former Confucianism, Buddhism, Taoism exist in peaceful harmony. In that country adherents of pure Confucianism are few, and those of pure Buddhism fewer, while with regards to Taoism, it has few followers in its pure form, the prepondering majority of its adherents believing more or less in the other two. In fact, most Chinese, so to speak, wear the Confucian headgear, Buddhist cloak and Taoist shoes.

Christianity, Buddhism and Hinduism.

An article on the Hindu View of Life by Prof. S. Radhakrishnan, published in the *Oriental Magazine* of New York, concludes thus:

While some forms of Christianity and Buddhism judge the life of the world to be inferior to the life of the monk, and would have loved to place the whole of mankind at one swoop in the cloister, Hinduism while appreciating the life of the *Sannyasin* refrained from condemning the state of the householder. Every state is necessary, and in so far as it is necessary it is good. The blossom does not deny the leaf and the leaf does not deny the stalk nor the stalk the root. The general rule is that we should pass from stage to stage gradually.

The liberated soul is not indifferent to the welfare of the world. It is related of Buddha that when he was on the threshold of nirvana he turned away and took a vow never to cross it so long as a single being remained subject to sorrow and suffering. The same idea comes out in the sublime verse of the *Bhagavata*: "I desire not the supreme state (of bliss) with its eight perfections, nor the cessation of rebirth. May I take up the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." Mahadeva the prince of ascetics drank poison for the sake of the world. Freedom on the highest level of existence expresses itself on the lower as courage to suffer, sacrifice and die.

This fourfold plan of life yet dominates the Hindu mind. The general character of a society is not always best expressed by the mass of its members. There exists in every community a natural elite, which better than all the rest represents the soul of the entire people, its great ideals, its strong emotions and its essential tendency. The whole community looks to them as their example. When the wick is ablaze at its tip, the whole lamp is said to be burning.

Against Capital Punishment

We read in *The Theosophical Path*:

Henry Ford was quoted in the press early this year as saying:

"It is wrong to kill a man—everybody agrees to that. It does no good to the man, and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty....."

"But we kill—or want to kill—the criminal, because it seems to be the easiest way of disposing of the problem. We are taking hold of both problems by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't want to kill him, and I don't see how anyone can vote for capital punishment, unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the state, through any citizen, to do the killing?"

"I am sure capital punishment is not a deterrent to crime. Any man who has reached the point of being willing to kill another does not care whether he himself gets killed. It was only ten years ago we were teaching millions of people to kill."

And Lena Madesin Phillips of New York, known as one of the most brilliant attorneys in America and President of the National Federation of Professional Women's Clubs—an organization of 45,000 members—was quoted in an interview published in *The Oakland Times* during the recent convention of the Federation in that city, as saying:

Hanging men, "burning" them to death in electric chairs, putting them in prisons to rot their lives away, is what I mean by being sentimental in dealing with the crime problem. Proponents of such barbarism accuse advocates of common sense in handling the crime problem with being 'sentimental.' Sentimentality is emotion without the benefit of reason, and hanging men and putting them in prison as a form of punishment certainly is acting without intelligence, dealing with effects rather than with causes. It is sentimentality in a disgusting form."

"What should be done to attack this problem intelligently?"

"Abolish the horrible example of having the State set the example of murder," came the quick answer. "Then let men in prisons be considered as human beings who can be rehabilitated and made useful to themselves and to society, rather than as caged, dangerous animals. Stop putting boys in jails with hardened criminals. Abolish the slums and the unemployment-problem, which breeds crime as a mosquito-pool breeds malaria."

G. Bernard Shaw now assails the hypocrisy of those who defend capital punishment. Below are a few brief extracts from a recent article of his published in *The London Daily Mail*:

"To punish people satisfies our vindictive instincts. We hurt them for the satisfaction of hurting them, not that two blacks make a white, but that we think that one good black deserves another. The punishment costs money, and harms both us and its victims; but we think it worth while because we are built that way. We have the grace to be ashamed of this, and invent excuses or nice names for it. We use the word retributive instead of vindictive; and we pretend that our ferocity deters people from crime....."

"Criminologists have long since had to admit that as deterrence is a function, not of the severity of a punishment, but of its certainty, and that as certainty cannot be secured, deterrence, though useful as an excuse for vindictiveness, is, as a preventive of crime, a dud...."

Japan's Opportunity in the Dutch East Indies

The *Literary Digest* has summarised an article in *Kaigai no Nihon* partly thus :

Color, Race, or religion does not mean a thing to the Hollanders who are ambitious for the further development of the resources of the Dutch East Indies by foreign investment. Such is the message conveyed to the Japanese people by a Japanese authority who, in company with many others of his countrymen, is always looking over the world to safeguard the nourishment of Japan's big population in a limited area of limited productivity. Java, Sumatra, Celebes, and their sister islands in the Dutch East Indies are pictured as becoming "sirens of the South Seas" in their call for foreign capital and foreign enterprise. The comparatively restricted Dutch capital available for the exploitation of her East Indies, it is asserted, has not been enough to reach much beyond the island of Java in all the three and a half centuries of her occupation and administration of the islands. In this generous welcome to foreign traders by the Dutch East Indies, Japan finds the one effective answer to her population and food problems, according to K. Matsumoto in an illuminating article in the *Kaigai no Nihon*, a Tokyo publication devoted to the interests of the Japanese people in foreign lands. Mr. Matsumoto is said by Japanese writers to speak with considerable authority because he has served as the Consul-General of Japan in Java, and what he has to say is the result of first-hand investigation and personal knowledge gained through his years of residence in Batavia. He tells us that Japan's opportunity lies where—

"There is land of a total area close to 740,000 square miles—about three times the size of Japan, with a native population of some 45,000,000 and a tremendous wealth of industrial raw materials. In three centuries and a half Holland has done a great deal in developing the resources of Java, but in Sumatra, Borneo, and Celebes there are great forests which have never yet echoed to the ring of a woodsman's axe. The untouched wealth of mountains and rivers patiently wait for the hand of exploitation."

Mr. Matsumoto goes on to say that the Dutch are aware that their own capital is far from sufficient for the rapid development of the Dutch East Indies, "and in order to encourage the inflow of foreign capital into the islands, they are following the liberal policy of international co-operation. They welcome all foreign investors irrespective of color, race, or religion, and give them a free and wide scope in various lines of enterprises." At present, it is noted, the Dutch investors head the list with their 1,219,000,000 florins. The British follow the Dutch with their capital investment of 246,000,000 florins. Next come the Chinese with investments of 206,000,000 florins in all. America is said to have 27,500,000 florins of capital there and the Japanese 29,000,000 florins.

Nationalist Egypt's New Leader

The same journal tells us :

The soul of Zaghloul Pasha still lives, tho his body be dead, we are assured by various state-

ments and editorials appearing in the Egyptian press of Cairo, Alexandria, and other cities. When the Egyptian Nationalist party (the Wafd-El-Massri) elected Mustafa Nahas Pasha to succeed the deceased Zaghloul as leader, it issued a manifesto which was published in all the Egyptian-language newspapers, and it declares that the party is and will remain united and faithful to its obligations, and, while "developing every effort, it will not abandon the field of honor until the destiny of the country is accomplished through independence and complete liberty." It is further asserted that :

"The Wafd will have no other mission than that set by Saad, this mission being the independence of Egypt. Its program will be the same as it has always been, namely, the continuation of the struggle in an atmosphere of peace and friendship."

Births and Deaths by Night

We read in the same journal :—

For some time, says *La Science Moderne* (Paris), conclusions have been drawn regarding the times of day when most births and deaths occur. The question was studied in different countries, and the results indicated that the results varied with environment. No biological law was found to exist. Laignel-Lavastine has now re-examined the question, and has presented his conclusions and reflections to the French Academy of Medicine. We read :

"The inquiry has been carried on in various hospitals for a year past. Hourly statistics of births at La Pitie hospital, kept under Professor Jeannin, show that every month the number of births is greater between midnight and noon than between noon and the following midnight. As for deaths, they are more frequent during the period of sleep from 6 p.m. to 6 a.m. than during waking hours. In a single year, in Mr. Laignel-Lavastine's service, 113 patients died during the night and only 88 in the daytime."

Besides, of these 113 deaths, 59 took place between six o'clock and midnight, in the early part of the sleeping period. There is thus a cosmic influence of night on births and deaths, and perhaps, says Mr. Laignel-Lavastine, sleep also does its part. These two causes, by increasing the excitability of the pneumogastric nerve, work together to predispose to death. Such at least, is the impression of the distinguished pathologist."

Faith Healing

Swami Paramananda writes in *Message of the East* :

In India a holy man is expected to raise the dead, there is so much faith. When every hope is abandoned by physicians the sick man often will go on a pilgrimage just to lie in the dust of a sacred shrine, he has such faith that if he can only get there, he will be restored.

We may say it is nothing but superstition, but superstition never brings any power. Sometimes we see the man through his faith and fervor

becoming whole. It is not, however, the holy place which holds the secret of miracle. In a great measure it is the person himself who by his faith opens the gate, the avenue of healing. We find this in the Bible. When sick people came to Christ, imploring Him to heal them. He asked simply: "Do ye believe that I can do this thing?" "Yes." "Then let it be so." There is a wonderful psychology here. He did not merely say with aggressiveness, "I am going to heal you," but, "Do you believe that it is possible for me to become a channel through which you can receive such a blessing?" "I believe," "then let it be according to your faith."

Faith is a very potent factor. What it is we cannot analyze.

A Leader of Turkish Women

Anne Hard contributes to *The Woman Citizen* an interesting character sketch of Nezihe Mouheddin Hanoum, a leader of Turkish women, which reads as follows in part:—

Past the great building that once housed a ministry of War, and now is filled with students, past the shrubscreened little cafes where men sit sipping *aperitifs* as if in Paris, past the streets of dismal little shops and the archway that leads into the bazaars where still you may find a hundred charms of rugs from Turkestan and Iraq, of enameled box and filigree of silver or of gold, of tiles in peacock colors, Anatolian embroideries and inlaid brasses, of spoons of jade and gold, and thick beads of amber—then down a sharp, still cobbled street, to the shore of the Marmora, to a plaster house with a swinging gate in its high wall, a courtyard, a steep flight of stairs—and I am in the apartment of Nezihe Mouheddin Hanoum—leader of Turkish women.

"Hanoum" in Turkish is the same as "Mrs."

As I waited, I had a chance to observe the bare simplicity of the room, and the photograph of Nezihe Mouheddin in the centre of a group of Turkish women—the executive committee of her organization.

Then she came in—and I had no thought of anything else.

A beautiful woman. Young. A woman who would be called beautiful by any standard. Tall and graceful of carriage, with chiseled features, a lovely brow, pure white skin. But in her splendid eyes there was not only beauty but the expressive charm of sympathy, of gaiety and of humor.

We spoke in French. For all this part of the world French is the second language. And, after we had sipped a glass of mildly sweet lemonade (for if French is the second language, lemonade is always the second drink, after coffee!) we began to talk of women—in Turkey and in the United States.

Educated at home, with tutors, Nezihe Mouheddin Hanoum owes to an unusual father the chance to prepare herself to be, as she is today, the president and outstanding figure in an organization which may be broadly translated as "Movement for the Emancipation of Women."

Her father was most unusual in this, that he

believed that his daughter should receive the same education as his son. He permitted her to study, accordingly, side by side with her brother and to study the same subjects and under the same masters. She studied, then, French and Latin. She read the classics of the East and she read a few English classics—in French translations. Then one day she stumbled upon a work on physiology. One can guess, if one thinks of the Turkey of fifteen years ago, how primitive that work undoubtedly must have been. Nevertheless, it was enough to fire her with a desire to study medicine. She was already studying law. She now added what there was to be had in the preparation for the science of medicine. She worked at home, but she took the examinations that the young men took in the university.

Before she was twenty she was appointed Inspector of the 'Ecole des Femmes.'

Meanwhile, she was writing. At eighteen she published one of her first articles on education for women, in which she urged that Turkish girls be sent abroad, to England and to France, to be educated. Nor a startling idea to us. But revolutionary to a system which kept the girls in cotton wool and idleness.

Nothing came of it, then, for girls. But from it, in part, for Nezihe Mouheddin, came the opportunity for more writing. She went on with her school inspecting, but she also wrote more and more, sending her articles to the newspapers under the names of men—fictitious men.

Late in life—for a Turkish woman—that is, at twenty-four—she married. She has a son.

With marriage for her came also the beginning of new endeavors. She began the publication of a fortnightly magazine called "*The Road of Women*." Unlike the magazine of Mme. Charaoui Pasha of Cairo, hers is not printed in French, but in Turkish. I call especial attention to this fact, for one cannot realize till one comes close to the Near-East how completely the life of the intellectual and upper classes here is dominated by French culture, French manners and the French language.

Mothers' Allowances in North America

Elsinore Haultain introduces his article in *International Labour Review* on Mothers' Allowances in North America thus:

The problem of providing aid for mothers who have lost the support of their natural breadwinners is one which must attract the attention of all students of social questions. No doubt the perfect solution would be to do away with the problem itself—i.e., to prevent the premature death or invalidity of the breadwinner and ensure that he shall earn a wage adequate to provide for the present and future needs of himself and his dependants; or alternatively, under present conditions to provide an adequate measure of social insurance to cover all cases where the mother is deprived of the normal means of bringing up her children properly. Failing this, certain States have tried to provide some form of social assistance by granting mothers' allowances out of public funds. Legislation to this effect has been in force in North America since 1911.

The whole idea of mothers' allowances—an idea that has taken such a hold on the minds of people on the North American Continent that now forty-two States of United States, Alaska, Hawaii, and the District of Columbia, and five of nine Provinces of Canada, have mothers' allowance legislation actually on their statute books—this whole idea, together with its practical results, has grown out of a realisation of the great social truth, that in no place can a child be brought up to be such a desirable citizen of the country in which he is to live, as he can in a good home.

That is how the article opens. Further on we read :

It was in 1909 that President Roosevelt called the White House Conference, whose correct name is the Conference on the Care of Dependent Children. At this Conference the ideas on child care which had gradually been growing up, became centralised and crystallised. Out of them emerged the great dominant idea—that it is desirable, whenever possible, to keep the child in his own home. Perhaps the most important conclusion of this Conference was the following :

"Home life is the highest and finest product of civilisation. It is the great moulding force of mind and of character. Children should not be deprived of it except for urgent and compelling reasons. Children of parents of worthy character, suffering from temporary misfortune, and children of reasonably efficient and deserving mothers who are without the support of the normal breadwinner, should as a rule, be kept with their parents, such aid being given as may be necessary to maintain suitable homes for the rearing of the children."

The Osaka Mainichi

According to the *Japan Magazine*,

In circulation no newspaper can surpass the *Osaka Mainichi*. The paper celebrated its circulation attaining 1,000,000 copies in the 13th year of Taisho (1924), and to-day over 1,300,000 copies are in circulation which is unexampled in Japan.

The building cost over Yen 2,500,000 being a fire and earthquake-proof ferro-concrete structure of six storeys, or seven-storeyed including its high tower.

The *Osaka Mainichi* possesses ten up-to-date high-speed rotary presses manufactured by R. Hoe and Company of the United States, besides ten Marinoni presses. All these machines are running fifteen hours a day. The electric motors, large and small, number 234, having 865 h. p. total; gravure printing, etc., are features of this newspaper.

Education Without Sex Taboos

Mr. Bertrand Russell has contributed to the *New Republic* an article on Education without Sex Taboos which should be read, if read at all, in a serious spirit. Some extracts from it are given below.

Sex taboos are a far more serious matter, because they enter into and poison the life of

instinct, and because very few adults are really free from them. I believe them to be totally irrational and very harmful. The teaching that everything to do with sex is wicked—which is what a child learns from conventional moral instruction—unfits many people for marriage, some in one way and some in another. Girls who have been strictly brought up become incapable of unrestrained love; though they may believe that marriage is a sacrament, the part of it that seems to them sacred is the prohibition of adultery. Thus jealousy becomes surrounded with all the attributes of virtue, and love is kept like a tiger in the Zoo, as something interesting but too dangerous to be at large. Among well-to-do young women this attitude has given place to another, which is its antithesis, but has the defects of a revolt. Having rejected, superficially but not fundamentally, the view that all sex is sin, they have taken up with the view that sex is a trivial amusement. The poetry, the sense of mystic union, the blossoming and unfolding of all that is best in our nature, which belong to a deep love, are not for them: love, like school, is snatched in an atmosphere of prohibition, trivial, crude and poisonous. The puritan succeeds much more easily in destroying the poetry of what he considers sin than in preventing the acts which he deprecates.

I have known men who could not have sexual relations with women whom they respected, who lived platonically with their wives, whom they deeply loved, and had trivial affairs with women whom they despised. All this is a result of bad education in matters of sex.

Coming now to the concrete problem of the education of children, it is, of course, evident that, if the right result is to be produced, they must not, at any age, be left in charge of people whose outlook is wrong. The foundations of deceitfulness in later life are laid when a child is taught, in the name of decency, to be furtive about evacuation. Moreover, the usual motive to which ignorant women appeal in trying to produce what they consider right conduct is terror; thus the child comes to think that acts inspired by fear are better than those inspired by adventurousness. This produces a timorous adult, incapable of independent thought or feeling, and anxious only to escape the censure of neighbors.

Children should not at any age be taught that certain parts of the body are peculiar. In a civilized community, there would be no such thing as "decency," which is merely an externalization of indecency in thought and feeling. When we were equipping our school, we were looking one day for diagrams suitable for the teaching of physiology. We found some which were admirably made, one showing muscles, one nerves, one veins and arteries and so on. But, unfortunately, in all of them the sexual parts were omitted. To show such things to children is to give them a feeling that there is some mystery about these parts which causes them to think about sexual matters, and to think in just the wrong way. We all, however; virtuous and prudish, think a great deal more about sex than we should do if we had been brought up freely.

Questions about sexual matters must be answered in the same tone of voice, and with the same manner, as any other questions. It will then be found that the interest in the subject is vastly less than the interest in trains and aeroplanes. I have

found in both my own children great interest in the fact that children grow inside their mothers, because they feel that this is a fact about their own early lives. My boy (five and a half) knows that a seed comes from the father into the mother, but the fact does not interest him, and he has not yet asked how it is planted. When he asks, he will be told, but so far he has shown no signs of wanting to know.

I do not believe in teaching children about the "sacredness" of sex or motherhood or anything else. The right attitude seems to me to be purely scientific: the facts are so and so. Like all other facts, they should not be forced on children, but should be told them when they want to know them.

I have not attempted to deal with the problems which arise after puberty and before the boy or girl is fully adult. These are difficult problems, as to which I have as yet not much experience of modern methods.

Whatever restrictions may be necessary in later life as regards sexual behaviour, I am sure that the method of the taboo is not the right one for securing them. There should be freedom in thought and speech and feeling; so far as the police permit, there should be freedom to discard clothing, for instance, in bathing. The belief that sex is sinful, which must otherwise exist in the unconscious if not in conscious thought, is a potent source of unhappiness, leading to intolerance, cruelty and mental cowardice. I read in a letter to the newspaper from a religious person that we ought not to expose the body, because God made it. I could not follow the argument, nor understand why it should not involve hiding our noses, which, presumably, God also made. The whole conception that certain things are shameful, and must not be mentioned above a whisper, seems to me a mere relic of barbarism. So far from contributing to human happiness, it causes untold misery. And it produces that very preoccupation with sex which it is supposed to prevent. Men and women brought up without this taboo will think about sex freely and fearlessly, but far less frequently and broodingly than the old-fashioned puritan, who is led by unconscious envy to see sin everywhere.

"In Sportive Mood" and "Sakuntala"

East-West of New York has reproduced in black and white from Chatterjee's Picture Albums Samarendranath Gupta's "In Sportive Mood" and Sailendranath De's "Sakuntala."

India's Educational Ideal.

The following by A. Baqui Khan also appears in the same periodical:—

Power was the key-note of German education: Napoleon inspired his men with the idea of glory; Rome dreamt dream of dominion and Spartan boys were asked to help Sparta to become a great military organization. But to India a new ideal has been interpreted, "Knowledge is Sacrifice." Knowledge which is aggressive, science which slays and culture which comes to kill, are dangerous forces which break down civilization and set up Babel instead. It is a humanising education of the masses for which we plead. It is knowledge pured as a sacrifice on the altar of men which will help India and all nations in the coming days.—*The Patna Times*.

High Blood-Pressure as an Aid to Efficiency.

We read in the *Literary Digest*:—

High blood-pressure may be, as physicians contend a sign of danger to individual health, but from the view-point of the social biologist it indicates a short life but a useful one. Says Dr. E. E. Free in his *Week's Science* (New York):

"This revolutionary opinion was expressed, before a recent meeting of the British Association for the Advancement of Science by the English biologist, Dr. J. B. S. Haldane of Cambridge University. If the human body is considered as a machine, which modern biologists insist is true of its physical portion, whatever may be believed of the mind, the efficiency of this machine depends, Dr. Haldane pointed out, upon the rate of circulation of the blood, bringing food and oxygen to the living cells that compose the body. If the average blood-pressure is high the supply of food and oxygen is greater, the body operates at a faster rate, efficiency is increased. Other things equal, a person will think faster, work faster and accomplish more in an hour when his blood-pressure is high than when it is low. Dr. Haldane did not deny that some organ of the body might be 'burnt out' more quickly, thus shortening life, but he believes that people with high blood-pressure may do more work of value to the world in short and active lives than low-blood-pressure people accomplish in longer and slower ones."

A. V. THAKKAR, THE MAN AND HIS WORK

BY H. P. DESAI, M.A., LL.B.

In the service of mankind to be
A guardian god below ; still to employ
The mind's brave ardour in heroic aims,
Such as may raise us o'er the grovelling herd.
And make us shine for ever ; that is life.

THOMSON

A salvation army worker whose hair has grown grey in the service of this country according to his light, remarked to a press representative that ever since the inauguration of the non-co-operation movement a new fire of service and sacrifice has kindled in the youth of Gujarat ; and added incidentally that out of the many workers with whom he had come in contact and who were strewn all over the fertile soil of Gujarat, the two persons who stand out conspicuous by their honesty of purpose, courage of conviction and far-sighted and well-marked out methods of work are Mahatma Gandhi and Amritlal Thakkar. Any one who has been a witness of the magnificent reclamation work which is being carried on among the "untouchable", depressed and the aboriginal peoples in remote parts of Gujarat will unhesitatingly agree with the observation of the European Salvationist.

Barring the illuminating personality of Mahatma Gandhi, there is hardly any one else with whose unremitting work and pleasing and lovable figure the educated and the illiterate, the rural and urban population of Gujarat are more familiar than those of Mr. Thakkar. He is a friend of the poor, the untouchable and the aborigine. The cry of torment, anguish and torture attracts him from one remote corner to the other. Whether it be a famine calamity or a flood devastation, official persecution or temperance work, khaddar organisation or opening wells and tanks for untouchables, you cannot miss the mark of the guiding and unerring hand of Amritlal. He is here, there and everywhere. He travels like a shot, his ever ready conveyance being his two stout legs, which are an envy of the young, even now that he is about sixty and the ministering angel ever ready at his beck and call being his good right hand. While walking in a forest or peregrinating in a hilly area covered with

bushy thickness you may any day chance to meet this protean figure whom Mahatmaji facetiously described as "The priest of the untouchables." The theatre of his activities is among the depressed and the oppressed in out of the way places or among forest tribes in hilly regions. His spotless khadi coat and thick dhoti, with a Kathiawari turban which protect his furrowed forehead and swarthy cheeks, baked in summer heat with an unvarnishing smile, which shrink into a sweet chiselled shape when he is discussing plans of purity expedition or is engaged in deep contemplation, mark him out from among the workers as the tried and unostentatious friend of the oppressed who symbolises in himself the vow of service to which he has dedicated the best part of his life.

The land of Sudama and Krishna, Gandhi and Dayananda, Kathiawar is also the birthplace of Amritlal. Nearly sixty years ago a lohana family in Bhavnagar he first saw the light of the day. Little Amrit received his school education and part of his college education at Bhavnagar. Kathiawar is proverbially the land of chronic poverty and bright promise. Few Indian provinces have undergone the pangs of famine as this land of Sri Krishna has done. Paradoxical as it may appear, reckless extravagance has gone in history hand in hand with dire want and chronic starvation. Scores of princes who hold their sway in Kathiawar symbolise the aristocratic pomp and luxury amidst unspeakable squalor and undescribed misery.

Vithalvas, father of young Amrit, having noticed his acute intellect might have seen visions of Dewanship for his son which might have induced him to send him to the Poona Engineering College for qualifying him for an engineer's post. It might be that the young lad took a liking for the Engineering course and chose it for its inherent value. Any way, it was believed by good old folks and is still believed that the engineer's post is a step in the journey to Dewanship. However, the final choice was yet to come. Amritlal became a Bachelor of Engineering in the early nineties. After trifling with the academical diploma for a short period he

chose to be the architect of living clay, having tried his hand at brick and mortar in the Deccan, East Africa and even in Bombay where he filled the post of Engineer on a handsome salary. The lure of money or office held no temptation for Amritlal. Many stories are related of his sacrifice, self-abnegation and self-imposed poverty. Though drawing a large salary as an Engineer on the Uganda Railway when he returned from East Africa, Amritlal had just enough money to purchase a ticket for his native place while his cook had amassed quite a small fortune in the same period!

The commercial instinct of hoarding which is commonly associated with a Gujarati in general and a Kathiawari in particular receives a striking refutation in the life story of Amritlal. As an engineer of the Bombay Municipality, Thakkar earned the affection and goodwill of all those who came in contact with him by his honesty, diligence and his promptness to be serviceable to all those around him. His work among the municipal sweepers and the untouchables still bears fruit to the social workers of Bombay.

At last came the call. His restless soul could find no peace in the spasmodic attempts to be useful to the suffering community. In a farewell message he sent to his brother before he adopted the pink robe of the priest of untouchables Thakkar stated that he had resigned from the Bombay Municipality and had joined the Servants of India Society. "I have taken this step in obedience to the inner voice of conscience." He epitomised

his philosophy of social service in that letter. He wrote, "I firmly believe that India at present wants men who are life workers and not workers at leisure or at convenience. Our country will not be able to mark substantial progress till we can get such life workers. There are treasures of wealth awaiting sincere, honest workers. Heaps of money are being placed at the disposal of



Mr. A. V. Thakkar.

men like Gokhaleji; but he does not get a sufficient number of sincere workers." He concluded that memorable and inspiring letter with a remark, "If I am committing a mistake

by my act of renunciation, believe me it is a mistake made with good intentions and best of motives."

Then begins the life of unsparing toil, varied experience, sacrifice which knows no faltering and service which has been continuous and unbroken for a period of thirteen years. There is no part of Gujarat which Thakkar has not visited or the people of which are not acquainted with Thakkar's familiar face wreathed in smiles. He is the moving spirit of the Bhil Seva Mandal, as he was one of the pioneers of the social work among the untouchables, the Kaliparaj and the depressed classes. He has collected round him a band of devoted workers whose sense of sacrifice and service can be equalled only by their devotion for Thakkar. They conduct schools, attend to hospital work, visit Bhils and untouchables in their huts and hamlets, preach the abolition of untouchability among the ignorant village people and listen to the complaints of official or social persecution. "They are," as Napoleon said while performing the funeral obsequies of a brave soldier, "heroes of obscurity, greater than the heroes of the battlefield, braver than the religious martyrs whose names are sung across the oceans." It is this band of workers who have faced social rebuffs and insolent persecution of hidebound Hindu orthodoxy. But they are determined to attack the fortress of this soul-crushing orthodoxy which denies to its adherents elementary rights of human beings. Mr. Thakkar's immediate work among the forest aboriginal tribe of Bhils consists in looking after their educational, sanitary and economic needs. Temperance is the pivot on which turns their economic and social redemption and adequate attention is paid to the comprehensive plans of temperance propaganda.

What is the secret of Thakkar's social work and the personal affection he inspires among his workers? Like Gandhiji, Thakkar is a hard task master, a strict disciplinarian. But both of them have overflowing love for the workers and each of them knows their shortcomings and makes allowance for them. While both of them are preachers and practitioners in their lives of the Kantian Categorical Imperative, none of them demands from his co-worker the must which the Imperative implies. To them their co-workers are their family, the only members of the family they have known in their lives. They can go to any extent, when the occasion

demand. In their devotion and sacrifice for the young men who have dedicated their youth, their ambition and their desires on the altar of the service of the poor and the downtrodden.

Even a casual observer cannot fail to notice the habit of accuracy which is a striking characteristic in the warp and woof of Mr. Thakkar's character. He is accurate to the smallest detail and if he is doubtful about a certain particular he will make sure about it before he admits it. This habit has rendered his work, wherever he has undertaken it, an example of 'thoroughness' and of complete harmony. This habit of accuracy and 'thoroughness' prevents Mr. Thakkar from tolerating a wrong thing in a wrong place. The writer remembers a certain occasion which took place many years ago when Mr. Thakkar in the course of his periodical visits to a students' boarding-house began to collect and clear out the tooth-washing sticks which the students had thrown the compound of the buildings. This personal example made an indelible impression on the students and the premises ever after remained clean and tidy.

There is so great a similarity between Gandhiji and Thakkar as social workers that one cannot help drawing points of resemblance between these two humanitarians of Gujarat even at the risk of incurring the latter's displeasure at bracketing him with a world personality like Mahatmaji. Gandhiji has so often declared that had not the circumstances drawn him into the vortex of politics he would have chosen to work in an unostentatious, quiet corner, casting his lot among the castaways of the society. No doubt, he would have been employed in exactly the same type of work Mr. Thakkar is carrying on at present. Both have inherited in common the penetrating shrewdness and robust commonsense of the Kathiawari. Both have sat at the feet of the late Mr. Gokhale, whose magnetic personality inspired them and drew them to social service. The young and the ambitious will miss the fireworks and explosives of political leaders in the social work among the depressed and the aborigines undertaken by Mr. Thakkar, who is universally known among the workers and the people by the affectionate appellation of "Thakkar Bapa." True as steel and gentle as a lamb, Mr. Thakkar is a particular favourite of children who approach him with as much familiarity as

they approach their own parents. In quite and serene dignity and solid work without the least ostentation or dilettantism, there is perfect resemblance between these two great men of Gujarat. There may not be in Thakkar the piercing intellect or infinite idealism which can conceive of no defect of faltering; but there is in both these men—each great in his own way—the intensity of emotional fervour, the rare quality which has marked the lives of all social workers who have brought to the miserable mankind the healing message of light, peace and mercy. Mahatmaji's powerful personality has impressed the world with the originality of his message of non-violence, which is his contribution to the arsenal of ideas and the world's store of knowledge. It is given but to few to serve mankind in this unique way.

As an humble worker whose love for the miserable and the poor knows no limit, who weeps for them and labours for them and strives day and night for their well-being, who shares their joys and sorrows and knows not that he is unhappy, Mr. A. V. Thakkar stands apart from the rest of the workers. Accurate in every detail, a taskmaster with a heart as warm as a mother, a Yogi who has brought the light of education and sanitation to the hovels of the poor and downtrodden and whose conception of self has traversed the bounds of the ordinary family relations, Mr. Thakkar is an inspiration to the Youth of India and an ideal for patriotic workers. It is men like him that Swami Vivekanand wished for when he fervently exclaimed, "give me a score of them and I will place India on the pinnacle of her ancient glory, prosperity and happiness."

GREATER INDIA REVISITED

IV

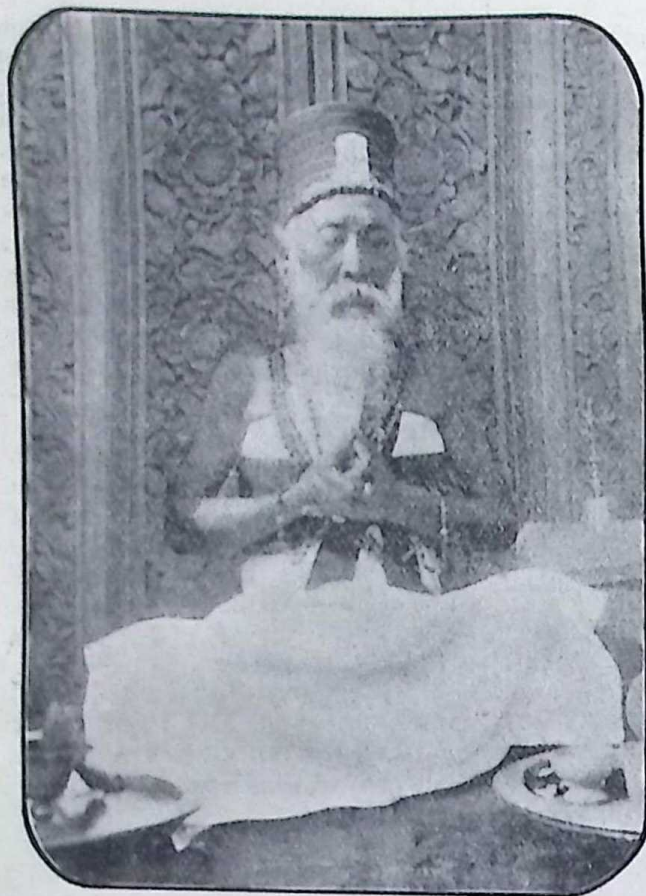
BY PROF. KALIDAS NAG M.A., D. LITT. (PARIS)

PILGRIMAGE THROUGH BALI

WE were accustomed to consider the culture of Bali as something derived from Java. The collapse of the Hindu-Javanese empire of Majapahit in 1478 as the result of Islamic onslaught was supposed to have produced the migration of Hindu culture to the island of Bali. But the latest researches of Dutch antiquarians like Prof. Krom, Dr. Bosch and others have revealed a series of new facts of capital importance. They assure us that the island of Bali was *directly* colonised by the Hindus from India long before the forced migration of the Javanese Hindus under the pressure of the Moslem invaders in the 15th century. This conclusion was arrived at by Prof. Krom after a prolonged and intensive study of Indo-Balinese arts and crafts which, as he has shown, cannot be explained exclusively with reference to Javanese artistic evolution. So my friend Dr. Goris of the Dutch Archaeological Department writes: "Since 1925 a

beginning has been made with the exploration of the island of Bali and it has become clear that the Hindu-Balinese Art and Religion forms a branch of its own apart from the Javanese branch. Formerly scholars thought that the Balinese art was a mere offspring of the Javanese art. But now by discovery of many inscriptions in the old Balinese language in copper as well as in stone, and by the finding of Sanskrit inscriptions in stone dating from the 9th and 10th century, of the Sakas era, the history of Bali had proved itself fit to stand on its own grounds."

My pilgrimage through Bali was in 1924, a year before the formal announcement; of this new discovery but I felt at every step of my visit how strikingly *original* are some of the manifestations of Balinese religion and art and how unsatisfactory it was to try to explain every thing in terms of Javanese history and institutions. Moreover, while the progress of Hindu culture in Java was seriously interrupted by Islamic conquest in the 15th



A Brahmin priest of Bali

century, the original Hindu-Polynesian culture of Bali, strengthened by the vigorous infiltration of Javanese culture from 1478 had an uninterrupted progression through these centuries, thereby producing a cultural mutation quite different from that of Java. Even in the course of my hurried observations during my journey from Singaradja to Gianjar I felt that I was in a cultural *milieu* quite different from that of the neighbouring island of Java. The somatic type, the life and manners, the dress and ornaments, the picture of the villages nay, even the physiognomy of the fields and forests, were so different! My rambles in the heart of south-central Bali specially impressed this fact on my mind.

FROM DEN PASAR TO GIANJAR

The area round about Den Pasar is the most fertile part of the country and here the Balinese art of irrigation and cultivation may be studied to the best advantage. "The tunnels made for irrigation purposes, the

damming of rivers and such works which may be seen in the vicinity of Den Pasar show the height which the Balinese have reached as regards irrigation."

Den Pasar has a museum built with a view to give an idea as of different styles of Balinese architecture. The museum is situated in the central square of the village and necessarily commands a good view. There is a *pasangrahan* (rest-house) where one may enjoy games and amusements special to Bali, cockfight being the most important of them. The *mandoor* or native manager of the rest-house, provides for these recreations when due payments are made in advance.

The most important temple here is called *Pura Satria*. It was once considered to be the centre of the greatest ritualistic celebrations of Bali. Even today it is deeply venerated by the people as a sacred spot. The temple fell into decay and was being reconstructed while we were in Den Pasar. I was struck by the skill of the Balinese architects who were rebuilding the temple with the sure touch and self-confidence of the builders of ancient temples. I gathered that as temples in Bali are suffering wreckage from the constant convulsions of earthquake, the architects of Bali have almost the uninterrupted practice of building and rebuilding according to ancient traditions. And as the structure is mainly of brick, the cost is not so heavy as to retard the work of prompt renewal.

Very near Den Pasar there is a remarkable temple in the village Kapal. Here we found the figure of a huge elephant carved in the rock. Above the elephant there was a deity riding a lion or tiger, worshipped as the guardian of the bathing place.

The next village was Kesiman where we stopped to see the residence of the Raja who lost his life in his struggle with the Dutch Government. One of his descendants was living in the spacious house which through neglect looked deserted. Cockfight is a passion with the Balinese people and this chief of Kesiman has cultivated it into a vice. We found plenty of his prize-fighters—cocks, not men—and tried to catch a glimpse of the Raja's palace. This is just what a village palace should be. It marks a natural evolution out of the dwellings of the commonfolk: the same materials of construction—brick, bamboo, timber and straw, with sparing use of stone just occasionally to decorate the windows with exquisite carvings.

This community of taste testified to a democracy of social behaviour which is remarkable. The ruler and the ruled, the rich and the poor participated in the same cult, similar common comforts and culture.

The general features of the palace are the same that could be seen in ordinary houses; only the dimensions and execution are richer. On the road front, we see an ornamental brick-built gate flanked on either side by two corner pavilions made of wood and straw, one resembling our *nahavat-khana*, or the music-room, and the other containing a huge log of timber hanging from the roof—a wooden bell kept there in order to rouse people, as I gathered, in case fire breaks out or thieves and robbers break in! This queer danger-signal of Indonesia to help the wardens of the village amused us greatly and we entered into the spacious central courtyard separating the out-houses from the inner chambers. The Balinese have the same hunger for space which the Chinese betray in their architecture and painting. This open space lends an additional charm to the delicate structures around—the rooms in the wings and the house temples (Panaradian) soaring to five or seven-stories in thatched towers. The brick work with a modified pyramidal design reminded me of the architectural styles of the Hindu colony of Champa and the wood and stone carvings in the lintel and window sills looked simply charming. In India, the land of village communities, we must have had such village palaces in ancient pre-Asokan pre-lithic days. The spacious country-houses of north India, though different in detail, evoke, I do not know how, the same feeling as I had while surveying these Balinese houses from the central courtyard.

Passing from Den Pasar to Kesiman we took to the south-eastern road which passed through Sukawati very near the sea and we caught a glimpse of the strait of Badung separating Bali from the small island of Nusa Penida, which, though thinly populated, had several *Pura* or Hindu temples round about the hilly range of Mundi.

In Sukawati we took a little rest and tried to realise the past days of happiness and glory that conferred this proud name on this humble village. The name *Sukhawati* (Abode of Bliss) suggested Buddhist Mahayana atmosphere and probably it may have been a seat of Balinese Buddhism; but found Brahmanical vestiges prominent in

the central temple which unfortunately had been seriously damaged by earthquake. The debris of the super-structure that collapsed, had been gathered by the local people into a *stupa*. The base of the original temple, still partly standing, shows on the bas-reliefs lions, horses and monkeys. The five-storied thatched tower being lighter, was still erect and a block of rooms had also escaped destruction. Entering with the kind permission of the priest, I was surprised to find a series of paintings like the Bengal *Pot* drawings on some kind of cloth. The subject is taken mainly from Brahmanical *Puranas*. Rahu devouring the moon, which is supporting itself on a huge serpent (Ananta?). The figures of a pair of women are visible, one in an attitude of lecturing and the other plying her *charkha*! On another side *Vishnu* is seen cutting the head of some wicked demon with his terrific *chakra*. We found several Hindu gods and goddesses sharing the central altar with a *Dhyani Buddha*—showing how in Indonesia, Hinduism and Buddhism flourished peacefully side by side.

From Sukawati we passed through Blahbatu and reached Gianjar, the seat of the great funeral sacrifice which had attracted us from Singaradja. My friend Njoman Kadjeng shrieked with joy to reach this destination and I expressed my thanks to him for guiding me so carefully through the most interesting and picturesque part of Bali, thus preparing my mind, as it were for a proper appreciation of the gigantic ceremonial at Gianjar which had drawn such a huge crowd from every part of the island.

THE COURT OF THE PRINCE OF GIANJAR

We reached Gianjar about 12 A.M. and before we could reach the palace of the Prince we had to get down several times on the way in order to watch that wonderfully orderly and picturesque crowd of Balinese men and women, boys and girls, all marching in their charming dress to the central place of celebration. It was really a wonderful spectacle, the like of which I never saw anywhere in Java but which strongly recalled to my mind our huge *melas* of North India.

Prince Dewa Ngurah Agung, the chief of Gianjar, very kindly received me in a spacious *varaudah* of his palace where he had been sitting with several distinguished guests and I met Dr. Schrieke, Director of

the Ethnographic Survey, who informed me that the Resident had already requested him to take charge of me. We became friends very soon and started observing that wonderful festival from different vantage grounds. The Prince made kind enquiries through his interpreters about India, her people, her *shastras*, her *pedandas* (priests) and so many other things that I was at a loss to answer! This spontaneous sympathy for a land so far away and from which so few people come to visit Bali (I was the only Indian in that crowd of guests and tourists from different lands, photographers, cinema operators, etc., from Germany and the inevitable America!) spoke a great deal about some mysterious attraction that the Balinese feel for us Indians, an attraction which probably suggests centuries of ethnic and cultural interaction in the past. Amidst that heterogeneous crowd I felt as if I had been transported to an atmosphere so different from that of the Indonesian world that I had been recently exploring and so similar to that of our ancient Indian history that we read of in our classical works.

In the huge court-yard flanking the palace a splendid *mandapa* had been created. The decorations were simple and impressive because of that simplicity. The Prince was receiving guests and at the same time moving about giving instructions to different persons as the master of ceremonies. He kindly introduced me to his royal chaplain; the venerable priest, appearing in his ceremonial dress, his special turban his Balinese *akshamala*, his crystal beads, his strange ornaments, deepened the mystery that was overpowering me! We tried desperately to exchange our ideas and I felt how sadly we Indians have neglected our duty towards our own kith and kin of Greater India! Neither do we care to learn any of the living vernaculars of our ancient cultural colonies—the dialects of Champa and Cambodia, of Java and Bali—nor do we send any of our scholars to those places so that the Hinduised population of those areas could learn our languages and texts. With a pathetic gesture I told the high priest through my Balinese friend Kadjen that I might try in my humble way to rouse up my people so that they would consider it worth their while to send mission after mission to Bali and to re-establish direct relations with our brethren of that island.

There was a sudden rush of people

towards the pandal. The *gamelan* orchestra had started playing! The *Sraddha-sabha* was full of guests seated on comfortable chairs and the common folk were crowding the remaining spaces with their beaming faces and intent looks. There was no undignified shouting or elbowing as we find in our Indian crowd. A peculiar restraint and serenity seemed to reign in the *mandapa*. The musical instruments were arranged in 3 successive rows: 3 + 4 + 5 altogether 11 *Gamelans* of different pitch and intensity. I found also a pair of gongs exactly like our *Kansar*, a pair of *Karatala* or cymbals and a pair of drums corresponding to our *mridanga*. The accentuation of the rhythm, the division of the liquid movement of Polynesian melodies into musical bars by



A Balinese dancing girl with characteristic ornaments

means of harmonious beats, all tending to evoke in an Indian mind the feeling of a superb execution of our timing instrument like the *mridanga*, the total absence of any wind instrument or vocal accompaniment conjured up a musical atmosphere which was wonderfully pleasant but strikingly different from our own. Here *tala* or rhythm seemed to be everything and

musical word-painting or imagery nothing ! Or, who can say, this rhythm-music might evoke sense and pictures to the Polynesian soul that we are not capable of appreciating. For,



A masterpiece of the goldsmith's art of Bali

didn't I see the wonderful response of the delicate dancing girls to the inspiring movement of the gamelan ? They seemed to understand perfectly that wordless rhythm-language. Sitting in a conventional pose, reclining against a richly ornamental frame heightening the statuesque character of these Balinese beauties, we found them to grow as it were from a state of suspended animation to the first tremor of

quicken life and thence to the exquisite scanning of the gamelan melody by their eloquent steps—a veritable *tala* symphony ! The slim sinuous limbs of these girls were decorated with charming touches of ornaments and drapery. The lower part of the dress in bright green silk embroidered with gold, a flowing yellow upper garment and a purple piece tightening the body which was ever bending and twisting in a serpentine grace, making me realise for the first time the significance of our Sanskrit rhythmic mode called *Bhujanga-prayata*. There was a pair of miniature wings attached to the girdle and the necklace and the tiara were made in imitation of those found

on the age-old Vayang figures, their designs strongly recalling the ancient Indian ornaments. These dancing apparitions were keeping time not with their feet only but with every fibre of their body, every

particle of their ornaments,—now trembling like a storm-scared bird then rushing into a whirlwind of uncanny rhythms, the *Gamelan* keeping pace all the while with these variations.

In the midst of this music the royal party streamed in with the same untutored grace as the common people demonstrated, the Prince of Gianjar with his jewelled turban, followed by guards of honour carrying real and symbolical arms, swords and *Kriss* blades of wonderful workmanship. But the most fascinating sight was the slow entry of the Queens and their train of maids of honour. The four queens took their seats in the assembly with a rare refinement and dignity about their face, and the maids stood behind, each carrying some exquisite work of Balinese goldsmiths: a betel box or a sandal carrier as they used to carry in the courts of ancient Indian princes of the Heroic Age. The bare body of these healthy Balinese maids, decked with old-world ornaments and shining with the grace of unsophisticated womanhood, hypnotised the audience into the belief that the vulgar modernism was no more and that the



A page from a Balinese Mahabharata illustrated according to the conventions of Balinese painting

bygone ages of beauty and chivalry had dawned anew !

These living moving sculptures of our Indian Epics, the King and Queens with their attendants, the respectful crowd

watching freely, unmolested by the policing of an official levee, the music of the Polynesian people impregnated with Indian spirit, the entire decorative and artistic background, combined to transport me to the days of the great courts of Ayodhya and Hastina where the heroes and heroines of our Ramayana and our Mahabharata played their fateful roles! Their lives and achievements have almost been overshadowed by the lowering clouds of modernism in India, the soil of their origin. But in this far-off cultural colony of India I caught a glimpse of that Epic Age and seemed to peep into its actual life! By a weird coincidence I found before

my eyes, a queer piece of painted curtain depicting a scene which, as was explained to me emanated from our Mahabharata. Before the outburst of that tragic fight between the Kauravas and the Pandavas, Krishna is seen to come to the Kaurava capital with a view to settle matters if possible. The arrival of ambassador Krishna and the approach of the Kauravas to meet him is dramatically presented according to the local conventions by the Balinese artists who heightened my feeling of affinity and wonder, while I have been breathing that magic atmosphere of that wonderful Hindu colony.

COMMENT AND CRITICISM

[This section is intended for the 'correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

Dravidian Civilization

Mr. R. D. Banerji in his article on Dravidian Civilization, in the September issue of *The Modern Review* refers to the burial urns found in Southern India (page 306, Col. 2. last para) and says they are usually ascribed to Pandavas and called Pandu-Kulis i.e. "temples of the Pandavas" as he calls them. The word Pandu-Kuli is purely a Tamil word which means a Pandavapit and nothing more. It cannot be interpreted to mean "temples of Pandavas."

The word Pandu-Kuli, itself is supposed to be a corruption of the word Mandava Kuli i.e. the pit of the dead. The word Mandava Kuli, therefore, rightly conveys the real meaning of the pit, as a receptacle of the body of the dead—though the word, Pandu-Kuli a corruption of Mandava Kuli is current among the people obsessed with an idea to elevate the commonplace by ascribing it to mythological personages.

Coimbatore

S. R. VENKATA RAMANAN

JOURNALISM IN INDIA

By RAMANANDA CHATTERJEE

NOTHING like leather, they say. Once upon a time, so the story runs, a town being in danger of a siege called together a council of the chief residents to fix upon the best means of defence. A mason stood up to suggest that a strong wall should be built, and a shipbuilder counselled "wooden walls". Last arose a currier and said, "There's nothing like leather". As a journalist I have, of course, a good conceit of my profession. Nevertheless, I do not wish to imitate the example of the worthy leather-dresser and observe that, among professions, "There's nothing like journalism".

I may be reminded of the other version of the saw, "nothing like leather", which is understood to mean, "Nothing like leather to administer a thrashing". Journalism is, no doubt, very often used to give people a regular drubbing. But I do not think my fellow-journalists would like to run a race with the knights of the thong or the cane for first place as censors of morals. I say this with all respect for the journalistic genius of whom Morley tells in his *Recollections* :

A young man once applied to me for work, when I was editor of the *Pall Mall Gazette*. I asked him whether he had any special gift or turn. "Yes", he said, "I think I have a natural turn for *Invective*!" "That's capital", said I, "but in any particular line, may I ask?" "Oh no—General *Invective*". I found myself yesterday blessed with a wonderful outpouring of this enchanting gift.

Fletcher of Saltoun wrote in his *Account of a conversation concerning a Right Regulation of Governments for the Common Good of Mankind* : 'I knew a very wise man, so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.'

An Indian journalist would be considered oversanguine and conceited if, following in the footsteps of Fletcher, he were to declare : "Let me but make all the newspapers and periodicals of a nation, I would not care who should make its laws".

Having said all this to prove that we journalists are not wanting in humility, we

may be permitted to claim that our profession is a very useful, very influential, and very honourable one. It is not meant that there are no useless journals, none which have little influence or have influence of the wrong sort, and none which are conducted in a dishonourable manner. What is submitted is that, like other things, journals as a class are to be judged by the best specimens or at least by those which may be regarded as average or normal ones.

Just as capable journalists of high character whose mission is to serve man can do great good, so those newspaper men whose character and intentions are the reverse are a source of great danger to the world. Five years ago, at the annual dinner of the London District of the Institute of Journalists, Lord Hewart, Chief Justice of England, once a journalist himself, said in the course of his speech :—

A newspaper has a considerable power, especially for mischief. Suppose that a man has acquired a great deal of money and he puts that money into soap, mustard, tobacco, or any other household commodity, his opinions, likes and dislikes are precisely of as much consequence to the civilised world as they were before. If he was a foolish person before, his friends know he is a foolish person still. But suppose that that same man chooses to put his money into double rotary printing machines, the merest caprice and whim of that man, by the mere force of this mechanical duplication, may become a danger to the peace of the world.

I say in all seriousness that that is a very formidable circumstance. When you put aside for the moment the dreadful consequences of infinite multiplication—by the double rotary machine—it may now be a quadruple rotary—the merit of the newspaper depends, in the last resort, upon the individual capacity and character of the man who writes. The merit or demerit of that which is given to the public depends absolutely upon the character and the attainments of the individual journalist.

The power for mischief that Lord Hewart spoke of is possessed particularly by widely circulated newspapers in powerful independent countries. In subject countries like India, no newspaper, whatever its influence or however large its circulation, can endanger

the peace of the world. But journals in India, particularly those owned and conducted by Europeans, can do great harm to the cause of India's political, economic, educational and social progress. Though Indian-owned and Indian-edited journals cannot cause wars, they can nevertheless foment intercommunal hatred and jealousies and thus jeopardize the progress of the country. It ought, therefore, to be the primary concern of an Indian journalist to study how he can do good to his country and the world. His power for good depends on his character, attainments, and capacity. And the good which a journalist can do is very great indeed. The ways in which he can serve his people and all mankind are the ways in which social reformers, educators, spiritual teachers, and great and good statesmen serve man and in which financiers and industrialists may serve man but often do not. It is for this reason that Wendell Phillips, the American abolitionist, reformer and orator, declared: "Let me make the newspaper and I care not who makes the religion or the laws". When he said this, he had the ideal newspaper in view. Like all other ideals, journalistic ideals cannot be entirely realized; but we can in any case make strenuous endeavours to come up to them.

It is only in recent years that some Indian journals have been started mainly as business enterprises. Formerly Indian newspapers for the most part used to be conducted mainly with the object of serving the country. I do not mean to suggest that no journal conducted for pecuniary gain can do good to the country, though in starting and running newspapers the sole or chief object should not be money. It is true, newspapers cannot be conducted without money; but sufficient money can be earned for running a journal without sacrificing moral principles and public good.

The average young Indian journalist who works for money takes to the profession with a high object. His achievement can, however, only be commensurate with his character, attainments, capacity and industry. Whatever his attainments, capacity and industry, he cannot be much of a public benefactor unless he possesses character. He should also be able to work very hard systematically and regularly. A journalist need not be without genius; but however great a genius he may be, he must be prepared for a life of unremitting

toil to begin with—call it drudgery, if you will. Readiness is another quality which he must have. He should have all his wits about him. A journalist cannot succeed in his profession if his memory be not very retentive and capacious; for one cannot command a reference library everywhere and at all times, and very frequently there is no time to consult books. At the same time, accuracy must never be sacrificed. Moreover, there are things which cannot be found in any book, which a man learns by using his eyes and ears; and though a journalist should carry a note-book with him, everything that one sees and hears cannot be noted down immediately.

Journalists should cultivate the habits of considering a question from as many points of view as possible, of judicious impartiality and of calm and balanced judgment. Eloquent and impassioned writing may come after. It is a mistake to think that any one can be free from bias and prejudice without effort. It should be a journalist's constant endeavour to remove from his mind bias, prejudice, partisanship and self-interest. Though a hero does not court danger and death and though it is not a soldier's ideal to run unnecessary risks, yet it is only a truism to say that an ideal journalist should be quite fearless.

Journalese has been the butt of ridicule of many who are masters of a good literary style. But however much it may be cried down, if a journalist can write clearly, forcibly and tersely, he will be able to gain his object, even though he may not have cultivated all the graces of style.

A journalist may be truly said to have taken all knowledge as his province. It would be difficult to say what kind of knowledge would be perfectly useless to him. The omniscience of editors is a well-worn joke. But though it goes without saying that editors, like other human beings, cannot be omniscient, the more subjects and more things they know, the better fitted for their work they would be.

The chief subject of discourse and discussion in newspapers is politics. Hence politics in the abstract and as embodied in the history and laws of nations and their constitutions and government should be seriously studied by journalists. As we have to do with India, a study of Western politics alone, from the works of Aristotle and Machiavelli downwards, will not do for us.

It is necessary for Indian journalists to read Sukraniti, the Arthashastra of Kautilya, the maxims of Kamandaka, the Santi Parva of the Mahabharata, etc. An up-to-date journalist needs to be acquainted with even the latest thing in popular government, *viz.*, the principles underlying the soviet government of Russia.

Circumstanced as India is, we cannot do without a sound knowledge of history, which is a sure cure for national despondency. The history of those peoples in particular which, after arriving at a high stage of civilization and then falling into decay or remaining unprogressive, have again joined in the onward march of nations, is sure to fill us with new life and hope. The history of Japan is well worth study. A somewhat detailed knowledge of the history of our own country is necessary, in order that we may know why and how we have become what we are and how we may be what we ought to be. No true lover of his country wants bloody revolutions. History tells us their causes. A journalist who is a serious student of history may be able to suggest how bloody revolutions may be prevented, and how at the same time ordered progress resulting speedily in a peaceful revolution may be secured.

The last big war and its after-effects have convinced thinking men in all civilised lands that the fates of all peoples and nations are inextricably interwoven. This makes it necessary for all public men and newspaper men to be acquainted with world history and world politics. Indian newspapers and periodicals generally fight shy of the discussion of foreign politics, partly because of ignorance, mainly because of pre-occupation with our own disabilities, grievances, and misery. It would be better if we could feel more at home in international politics. It is true, formally and officially India has no independent political relations with other countries. But informally and non-officially, we can influence and be influenced by foreign nations.

The interdependence of nations would be more evident even to the man in the street (if he knew and would only think of it), in the spheres of commerce, industry, finance, banking, business in general, and economics than in the province of politics. Newspaper men have, therefore, to be in their element in economics and all that is related thereto and included therein.

Like houses, machinery and vehicles,

social systems, too, are liable to decay and disruption. They can be mended or renovated to the advantage of society by those who are acquainted with human psychology, moral philosophy and the principles of sociology. Anthropology, the principles of heredity, and the art and science of race culture as related to sociology, should also engage our attention.

Progress and improvement are impossible for any people without education. The art and science of education, the relation of the State to education, the influence of Art, Literature, Science and Religion on national character, and how these in their turn are influenced by national character,—these are subjects well worth the serious attention of those who desire faithfully to serve their people. There is not the least doubt that children and, along with them, all mankind have suffered because of ignorance of child psychology. Our loss has been no less because of ignorance of what women are capable of and owing to preconceived notions relating to that sex. Newspaper men should have sufficient up-to-date knowledge to be able to do full justice to the woman's cause.

News relating to crimes, arrests, trials, judgments, punishments, prisons, prison-reform, etc., form not an inconsiderable portion of the contents of newspapers. Hence journalists require to know jurisprudence, criminology, and penology.

Editors have to discuss village and town improvement schemes, the respective advantages and disadvantages of rural and urban life rural and urban sanitation, etc. Our equipment should, therefore, include a knowledge of the history and causes of outbreaks of epidemics, sanitation, town-planning, &c.

Village and town industries (including agriculture), and various vocations and professions are necessary for the existence and progress of society. All kinds of productive activity are attended with some disadvantages or other. Publicists ought to be able to suggest and discuss their remedies. This would require an adequate knowledge of these industries, etc. Mining laws, forest laws, etc., should be such as would tend to the conservation and promotion of the interests of the people of a country. To be able to safeguard such interests, we require to be acquainted with such laws, particularly with mining laws, in all progressive and demo-

eratically governed countries. A knowledge of geology also will not come amiss.

All questions and legislation relating to labours in field, factory and plantation have to be studied by us. The publications of the International Labour Office at Geneva have facilitated such study.

Vitally connected with agriculture and other industries are the problems of Railway transportation and administration, shipping and navigation on the high seas, coastal navigation, inland waterways, motor traction along highways, aerial transport, radio, telegraph, telephone and postal rules and rates, customs duties, transit dues, octroi, terminal taxes, tariff, etc. Great progress has been made in the handling of these problems in the West and in Japan. We should be acquainted with the state of things in all these matters in the most progressive countries. As forming the ground work for such studies, a thorough knowledge and grasp of commercial geography would be of great use.

In politics and in industries, as well as in transportation, larger and larger masses of men are getting involved and interested day by day. Crowd psychology, implying a knowledge of the group mind, should also, therefore, be studied by us.

The duty of journalists is to conserve all that is good in the existing state of things, to revive, if possible, all that was good in the old order, to reform abuses where they exist in order that the good may survive, and to suggest and help in the introduction of what is new for the promotion of the common weal. Progress in any sphere of life is dependent on progress in all other spheres. Hence a publicist who is a genuine and thoughtful progressivist in any sphere cannot but support and sympathise with progress in all other directions. But faith in the possibility of progress in any sphere and all spheres is itself born of faith—it may be unconscious faith—in the certainty of human improvement. That, again, is founded on the conviction—though we may not always be conscious of the fact—that this universe is ruled by an Immanent and Transcendent Spirit Whose will makes for the welfare of man.

Hence, when Wendell Phillips declared that if he were allowed to make the newspaper he would not care who made the laws or the religion, he had in mind, not the ordinary run of money-making partisan or sensational newspapers or the gutter press, but

ideal newspapers conducted by persons who, in addition to being statesmen of high character, lofty aims, great capacity and ripe wisdom, are inspired with the faith of the man of God and guided by the light that lightens the world.

No journalist can know everything, no one can become a walking encyclopaedia. Some of us have to specialize in some subjects, others have to specialize in certain others.

It has been said above that a journalist need not be without genius. Some very distinguished men of genius have, however, done journalistic work. A living example is that of Rabindranath Tagore. Ordinarily, however, journalism does not require genius of a high order, but only the qualities and talents which have been referred to before. Nor should it be taken for granted that a great or a successful journalist is to be counted among the immortals. We cannot too clearly grasp or too vividly and tenaciously bear in mind this fact. For, as it is our task sometimes to sit in judgment on even the greatest poets, philosophers, artists, and scientists, we are apt to suffer from a swelled head, considering ourselves equal and sometimes superior to those whom we criticize.

It has been said above that a journalist may be said to have taken all knowledge for his province. But his special function is to make even abstruse and difficult things intelligible to the man in the street. This he has to do without sacrificing accuracy. It is a hard job. But if he cannot do it, he will fail in his duty as popular educator. For his business is not merely with the ephemeral politics of the hour, but with all that makes life worth living. So all knowledge and beauty, all elevating influences, all that makes for power, have to be brought to everybody's doors, in acceptable but not sensational forms.

It is a main part of our duty to report and record what happens. Now, these happenings are of various kinds. Some are good, some bad; some sensational, some quite humdrum. Things which are bad are reported to a far greater extent than things which are good. Criminal news of various sorts and the reports of many kinds of courts make more "interesting" copy than stories of the good that is being done all over the world in innumerable ways. I do not know whether this is inevitable. But perhaps it is possible to narrate even little acts of

kindness and courtesy in a charming and inspiring manner. I must confess I do not possess this gift. But others do. We are all too ready to report that one man kicked another and that the assailant was brought before a magistrate, but not the fact that a blind man was led by a little boy at considerable risk to himself across a public thoroughfare along which continuous streams of all sorts of vehicles were rushing. Or take this true little anecdote. A blind old beggar woman sat by the wayside with her hand outstretched asking for alms. Many a well-to-do person passed her by, without taking any notice of her. But another old beggar woman, who was returning to her hovel, after the day's collection of alms, saw her, took pity on her, and gave her something out of her own all too insufficient store of doles. Or take this other true story. During the last famine year in Bankura, in a small village, a little boy, belonging to a very poor family all whose members had been literally reduced to skeletons, got a little food for himself unseen by his brothers and sisters. But as soon as he had got it, he went to them of his own accord and shared it with them.

As examples of courtesy and kindness are generally not reported, whereas instances of rudeness and cruelty are, an impression may prevail that in this world there is more of the latter than of the former and that in human nature the evil predominates over the good. No doubt, if newspapers took to reporting the former, there might sometimes be the danger of ostentation and theatricality in well-doing and some faked stories, too. But by a process of sifting what is genuine may be separated from what is not. Of many of the donations reported in newspapers, it cannot be said that the donor's left hand did not know what the right hand did. Yet such announcements serve a useful purpose. It should be noted here with pleasure that the organised activities of all public bodies and institutions whose object is to do good are given publicity to by our newspapers.

As between countries, peoples, nations and governments, all signs of strained relations, all sinister surmises and suspicions and scares are quickly published. But the efforts to promote amity between peoples, and all those things which naturally go to draw peoples closer towards one another, do not receive prompt and prominent publication, and most often they are not at all published.

The world-public may thus be led to believe that all peoples are only waiting for an opportunity to fly at one another's throats; which may not be a fact. It has often seemed to me that we journalists do not do all that we can to promote friendship between the peoples of the earth. If we devoted more time and space to the literatures, arts, humane and philanthropic activities and the like, of different countries, the peoples of the world might love and respect one another more than they do. This is a kind of work which journals belonging to powerful nations can do better than others. But they do not. If they really want to promote peace, they should do such work.

Our duty being to report what is happening in the world, we should not only record new scientific discoveries and inventions, but also take note of new ideas, thoughts, feelings and impulses and forms of beauty as they manifest themselves in the work of contemporary thinkers, poets, philosophers and artists of different countries. No doubt, it is not so easy to discern the emergence of new thoughts, ideas, forms of beauty, feelings and impulses as to grasp and publish the other things which are our usual stock in trade. But the things which may be called objective or external happenings ought not to be allowed to monopolize all our attention, to the exclusion of what may be styled subjective happenings or events in man's inner world.

Movements and organizations which strike across the barriers of country, race, nation, creed and language have begun to claim our attention. This is all to the good. A time there was when history was understood to mean a chronicle of the rise and fall of dynasties, of dynastic wars due to dynastic ambitions, fights between nations and their kings, etc. A sounder and more comprehensive view of the historian's work has prevailed for some time past. Modern books of history which approach the ideal are histories of peoples—of their culture and civilization, of the evolution of their society, literature, art, commerce, industry, and the like, and their interaction. The historian also notes how there has been and may be the spread of cultural influence of various kinds, though there may not have been any political and economic conquest and domination.

Italian and French influence was in the ascendant in England long after all traces of Roman or Norman supremacy had disappear-

ed in Great Britain. India influenced many countries which she never conquered. Though a subject country now, her philosophy, religion, literature and art are still influencing mankind. The influence of the English language extends over countries which England never conquered. Not to refer to deeper and more important proofs of that fact, two small incidents may be referred to. One is that a treaty which was concluded between Japan and Russia was composed originally in English and ratified and was subsequently translated into Japanese and Russian. Similarly, recently the Italo-Albanian treaty was drawn up in English.

The change in the conception of history indicated above ought to bring about a change in the conception of our duty as journalists. For newspapers are fragments of the history of our own times.

Ours is a very difficult task. I shall point out the difficulties with reference to Indian conditions. We have to serve and please many masters. The staff of those journals which are owned by capitalists have to serve them. They may not in all cases have to do their bidding directly, but there is indirect, perhaps unconscious, pressure on their minds. But even in the case of those who own their own papers, there are other masters to serve and please. There is the circle of readers, drawn from all or some political, social, religious (orthodox or reforming), or communal sections. There are the advertisers. And last of all, one must not offend the ruling bureaucracy beyond a certain more or less unknown and unknowable point. Having to serve so many masters, we may seek to be excused for not listening above all to the voice of the Master within, speaking through our conscience. But there can be no excuse. Ours is a sacred duty. We must not sacrifice our convictions for any advantage whatsoever. Great is the temptation to play to the gallery; but our task is to mould and guide as well as to give publicity to public opinion. Capitalists who are not journalists but own journals should not interfere with the freedom of opinion of their staff. If they want a particular kind of policy to be adopted, they would be well-advised in choosing and employing only such men as have the same kind of political opinions as themselves.

The very nature of our work rouses in us the desire to be first in the field. Nevertheless we must hasten slowly and publish news and views and conclusions after due

deliberation and examination of all the evidences and arguments available. That requires equanimity, impartiality and self-examination. The spirit of partisanship is one of our greatest enemies. It often impels us to take it for granted that those who do not belong to our party must necessarily be wrong or act from wrong motives.

It is obvious that the spread of literacy and education has greatly to do with the progress of journalism and journalistic success. Political freedom and economic prosperity are other factors in such progress and success. Religious and social freedom also are indispensable for progress in journalism. Indians are for the most part illiterate, only 82 per thousand persons, aged 5 and over, being literate. India is also a dependent country subject to stringent and elastic laws of sedition, etc. Our religious and social servitude is another obstacle. And, last of all, India is a very poor country. No wonder then that we possess only a small number of journals compared with other peoples who are more educated, more prosperous and politically and socially free. The following table will give some idea of the position we occupy in the field of journalism. The figures are taken from the Statesman's Year-Book for 1927.

Country.	Population.	Number of Journals.
India	318,942,480	3,449
Canada	8,788,483	1,554
United States of America	115,378,000	20,681
Japan	61,081,954	4,592
Chile	3,963,462	627

The table shows that in proportion to her population India possesses a much smaller number of newspapers and periodicals than the countries named above, which are all politically free and more educated and prosperous. But the mere number of India's journals perhaps gives an exaggerated idea of her progress in this respect. For, whereas in U. S. A., Japan, etc., many newspapers and periodicals have each sales exceeding a million, no journal in India has a circulation of even 50,000, most papers having a circulation of only a few hundreds or a thousand.

Though India has a large population, the multiplicity of languages spoken here, added to the prevailing illiteracy, stands in the way of any vernacular journal having a very large circulation. Of all vernaculars Hindi

is spoken by the largest number of persons, namely, about 99 millions of people. But unfortunately all the Hindi-speaking regions in India are among the most illiterate in the country. Moreover, as the speakers of Hindi live in 4 or 5 different provinces, and as owing to distance and other causes, papers published in one province do not circulate largely in others, Hindi papers cannot under present circumstances have a large circulation. About fifty millions of people speak Bengali. Most of them live in Bengal. But owing to most of them being illiterate, Bengali journals also cannot have a large circulation. Each of the other vernaculars is spoken by less than 25 millions, and several by only a few hundred thousands. Some papers conducted in English, particularly those owned and edited by Britishers, circulate in more than one province. The British-owned and British-edited papers are more prosperous than Indian ones; because the British sojourners here are well-to-do and can all buy papers, and the adults among them are all literate. Another reason is that as India's commerce, trade, industries and transport are mostly in their manufacturing hands, their papers get plenty of advertisements. Our journals cannot prosper and multiply in number unless all our adults are able to read, and unless the commerce, manufacturing industries and transport of our country come into our hands.

Besides illiteracy and other causes, our postage rates stand in the way of the circulation of our papers. In Japan postcards cost four and a half pies, in India 6 pies. In Japan the lowest postage rate for newspapers is half sen or one and a half pie; here it is 3 pies. There are differences in other items, too, all to the advantage of Japan. For this and other reasons, though Japan has a much smaller population than India, the number of letters, postcards, newspapers, parcels and packets dealt with by the Indian Post Office is smaller than the volume of ordinary (as apart from the foreign) mail-matters handled by the Japanese Post Office, as the following table shows.

Country.	Population.	Mail Matters.	Year.
India.	318,942,480.	1,244,425,235.	1924-25
Japan.	61,081,954.	3,806,120,000	1920-21

The invention of type-writing machines has greatly facilitated the speedy preparation of quite legible "copy" for the press. But so far as the Vernaculars of India are concerned, the invention has not benefited their writers much. For, those vernaculars have different kinds

of characters and alphabets, for all of which typewriters have not been invented. And the machines constructed for some of the vernaculars are not at all as satisfactory and as convenient to use as those constructed for Roman characters. A great difficulty is the existence in Sanskritic alphabets of numerous compound consonantal letters and the different forms which the vowels assume when connected with consonants. The compound consonantal letters and these duplicate vowel forms could be done away with by abolishing the convention that the vowel (अ) *a* is understood in all consonants written without the *hasanta* sign. My suggestion will be clear from the following two examples: instead of writing कर्त्रि (कर्त्रि) we should write कर्त्रइअ कर्त्रइअ, which in Roman characters would be *kariya*; instead of writing भक्ति (भक्ति) we should write भक्त्तइ, भक्त्तइ, which would be *bhakti* in Roman characters.

A far greater handicap than the absence of satisfactory typewriting machines for our vernaculars is the non-existence of type-casting and setting machines like the linotype, the monotype, etc., for our vernaculars. Unless there be such machines for the vernaculars, daily newspapers in them can never promptly supply the reading public with news and comments thereupon as fresh and full as newspapers conducted in English. The vernacular dailies labour also under the disadvantage that they receive all their inland and foreign telegraphic messages in English, which they have to translate before passing them on to the printer's department, which dailies conducted in English have not got to do. Reporting in the vernaculars has not made as much progress as in English, which latter even is here in a backward condition. This fact often necessitates the translation of English reports into the vernacular. I am dwelling on these points, because journals conducted in English can never appease the news-hunger, views-hunger and knowledge-hunger of the vast population of India. Of the 2,623,651 literate persons in India, only 2,527,350 are literate in English. When there is universal and free compulsory education throughout India, this difference between the number of literates in the vernacular and that of literates in English will most probably increase instead of decreasing. Therefore, for the greatest development of journalism in India, we must depend on its development through the medium of the vernaculars.

Madras has earned for itself the credit of establishing an institution for imparting education in journalism. Fully equipped institutions for giving such training should be established at all University centres. As reporting has necessarily to be taught at all such schools, special attention should be paid to reporting in the vernaculars.

Progress in journalism depends to a great extent on the supply of cheap paper, ink, etc. Raw materials for their manufacture exist in India in abundance. If we could supply our own paper, ink, etc., that would be a great step forward. The manufacture of our own printing machinery would also be a great help. Though that is not a problem whose solution can be looked for in the immediate future, we note with hope that the mineral resources of India are quite sufficient for all such purposes.

Photographic materials and everything else needed for equipping process engraving departments are also required for big newspaper establishments. How far India can ever be self-supplying in this respect can be stated only by specialists.

One of the disadvantages of Indian journalism is that the supply of foreign news is practically entirely in the hands of foreigners. Reuter gives us much news which we do not want, and does not give us much that we want. Moreover, what is given reaches us after manipulation in British interests. "The Free Press of India" has recently rendered good service in arranging for news being sent, quickly from London in relation to the Simon Commission. Permanent arrangements for such independent supply of foreign news would remove a much-felt want, though the disadvantage of cables and ether waves being controlled by non-Indians would still remain. Some of our dailies have correspondents in London. There should be such correspondents in the capitals of other powerful and progressive foreign countries.

Indian dailies in many provinces already have correspondents in other provinces. In addition to correspondents in all the principal provinces, who ought to pay greater attention to their cultural movements and events and vernacular journals than they do, it would perhaps be very desirable for the most flourishing dailies to have among their

editorial assistants competent young men from different provinces, who could pay attention to things appearing in their vernacular newspapers also. The German mode of apprenticeship known as *wander-jahre* or wander-year, that is, the time spent in travel by artisans, students, etc., as a mode of apprenticeship, may be adopted by our young journalists also. Of course, they could do so with advantage only if our dailies in the different provinces would, by mutual arrangement agree to allow such persons to serve in their editorial offices for fixed periods. Such all-India experience would stimulate our love of India as a whole, broaden our outlook, and cure us of our provincial narrownesses and angularities to a considerable extent.

It would be desirable to have an All-India Journalist's Association and Institute with branches in provincial centres. These should be registered under Act XXI of 1860. The Association may have a monthly journal, and draw up a code of ethics and etiquette for journals. Without such Associations, solidarity and co-operation, we cannot aspire to acquire and exercise the influence belonging rightfully to the Fourth Estate. There should be libraries connected with such Associations or with the schools of journalism referred to above. In these libraries, in addition to books, reports, etc., required by the profession complete files of all important journals should be kept. It may be difficult if not impossible, now to procure files of all such papers from the beginning; but earnest attempt ought to be made.

There should be Journalists' Defence Funds in all provinces, in order that no deserving journalist may go undefended for want of means when prosecuted for sedition and similar technical offences. A Journalists' Benevolent Fund may also be created for helping the families of deceased journalists under stated conditions.

So far as I am aware, there is no complete and connected history of journalism in any province of India, though fragmentary notes and articles have been written. When such provincial histories have been published, it would be easy to write a complete History of Indian Journalism.

December 24, 1927.



Indian women have been making constitutional agitation for obtaining political and social equality. The months of November-December have been noteworthy for the splendid activity and unbounded enthusiasm shown by them in holding the Provincial Women's

presidency of Mrs. S. R. DAS, in the Bombay Conference, Miss MRINALINI CHATTOPADHYAYA, the talented editor of *Shama'a* presided, in Madras the deliberations were conducted under the guidance of Dr. MUTHULAKSHMI AMMAL. Similar Conferences are reported



Srimati Pratima Devi



Srimati Hiranprava Das Gupta

Conferences as preliminaries to the All-India Women's Conference to be held at Delhi next month. In the Punjab, the Provincial Conference was held at Delhi under the

to have been held in the United Provinces, C. P., Bihar and Orissa and even in several progressive Indian States. The sitting at Mysore needs special mention inasmuch as



Mrs. C. Gowri Devi

Photo By The Photo News Agency

an enlightened Moslem lady, Mrs. MIRZA ISMAIL (wife of the Prime Minister) presided. In this Conference resolutions were passed urging an amendment in the Mysore Legislative Council and Representative Assembly regulations so as to give women of the State the right to return a sufficient number of women members, demanding the removal of the existing disabilities of women to acquire absolute rights by inheritance in property, advocating more facilities for women's education and recommending the raising of the legal age of marriage to sixteen years.

SRIMATI PRATIMA DEVI, wife of Mr. B. L. Mitter, Advocate General of Bengal, has been appointed non-official visitor to the Presidency Jail, Women's Ward, by the Government of Bengal. She is a member of the governing body of the Gokhale Memorial Girls' School and of the Executive Committee

of the National Indian Association, Ladies' Branch, Calcutta. She is also a member of the Committee which organised the Bengal Women's Educational Conference last year, and which has become a standing committee for continuing its labours in the cause of the advancement of the girls and women of Bengal. She is a gifted musician and expert in needlework.



Mrs. Gouri Pavitran

That Indian women have been evincing considerable interest in educational activities would be apparent from the following news-items.

We read in the *Indian Daily Mail* that MRS. JANABAI RODKE, a philanthropic widow of Bombay without any other resources, has devoted her earnings as a midwife for the last twenty years to the maintenance of a Free Primary School at Mandvi. It must be mentioned in this connection that it was through her untiring and enthusiastic exertions that more than Rs.25,000 were collected in order to give permanency to



Mrs. Janabai Rodke

the said school named after her father—the late Mr. Madhavrao Rodke. The Bombay Municipal Corporation has given fitting tribute to Mrs. Rodke's worthy efforts by locating the institution in a new building and has decided to run it as a free school. We are further told that Mrs. Rodke has now set up on her own account a small Free Maternity Home after her dear sister Ahelyabai who had sacrificed her all for the maintenance of the Madhavrao Rodke Free School. She has been running this maternity home on the most approved lines for the last three years. She has also opened a Free Library on the school premises in memory of her dear departed brother to whose unbounded enthusiasm and untiring exertions the continuance of the school after his father's death was chiefly due. In appreciation of her good work among the masses the Kaisar-i-Hind Silver Medal has been conferred on her.

One of the few lady-students who have graduated from the Dacca University last year, SRIMATI HIRANPRAVA DAS GUPTA deserves particular mention. Born at Kakina (Dt. Rungpur) she received her early education at the village school. Her father

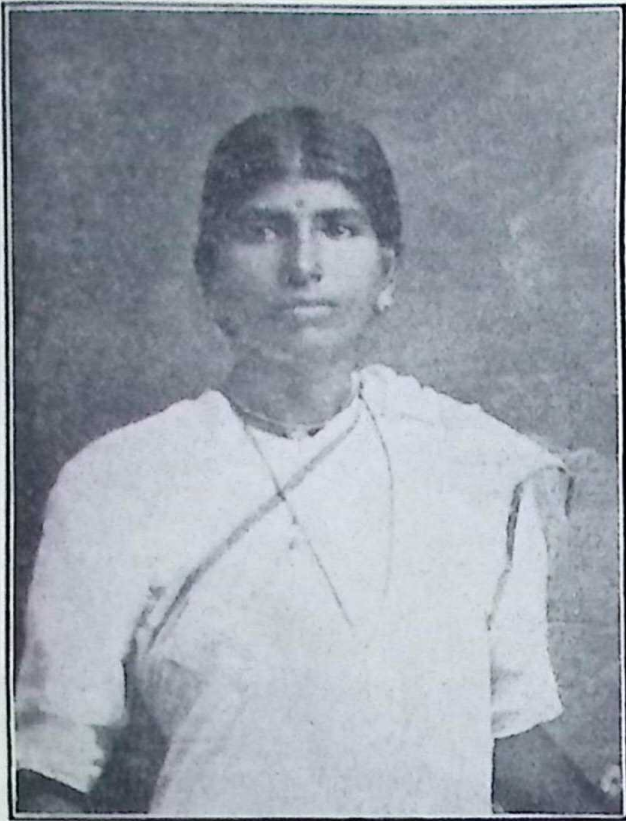


Dr. Mrs Seetabai Ajgaonkar

Photo By. R. Kapadia

had to experience great difficulty when he intended to give her further education. There was no Girls' High School in the locality and he could not afford to defray the expenses of her education at Calcutta. Srimati Hiranprava was, however, sent to Dacca whence she passed her Matriculation and Intermediate examinations—in the later examination she stood 20th among the successful candidates of the Dacca Board. She prosecuted her studies for the degree examination even after her marriage.

DR MRS SEETABAI AJAGAONKAR, M.A. D. PHIL., (Oxon) BAR-AT-LAW is reported to be the first Hindu lady to be called to the Bar. In a recent speech at a Calcutta meeting held



Miss V. K. Draupadi Amma

Photo By. R. Venkoba Rao



Srimati N. Lakshmi Devamma Naimma Raju

Photo By Indian News Agency

under the auspices of the Sarojnalini Dutt Memorial Association she denounced the Purdah system and reminded her audience to remember the following words of Ramchandra addressed to Bhivishan: "That the veils and closed walls are not the natural protection of woman, but it is only their character that should protect them."

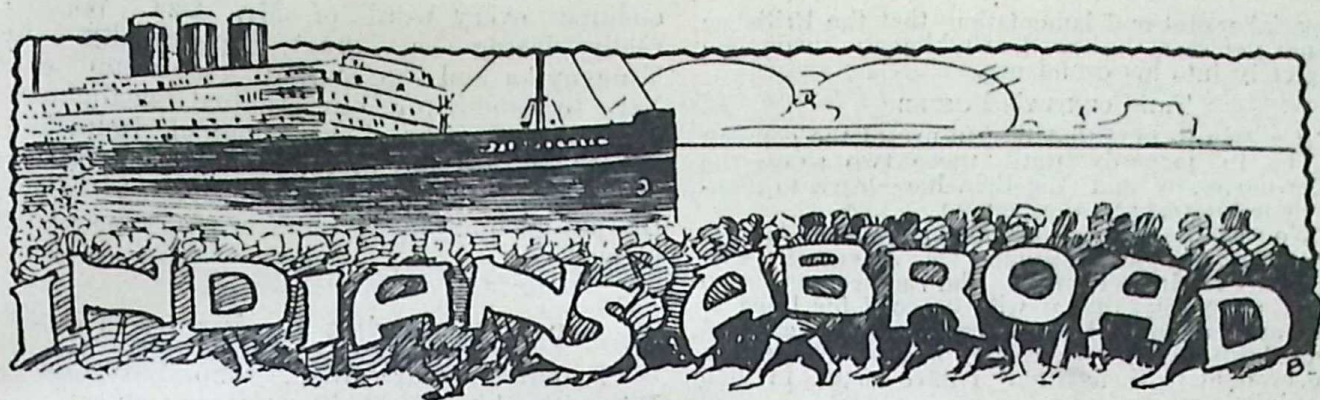
MRS. C. GOWRI DEVI, daughter of Mr. C. Rajagopal, Vakil, Ootacamund, has just taken the Vidwan degree (for proficiency in Sanskrit) in the Oriental Title Examinations conducted by the Madras University.

SRIMATI N. LAKSHMI DEVAMMA NAIMMA RAJU who took her B. A. degree at the last convocation of the Mysore University has

also been the recipient of a prize for obtaining record marks and a gold medal for good conduct.

We learn that MRS. GOURI PAVITRAN, B. A., L. T., a Tiya lady, has been nominated as the first lady member of the Ernakulam Municipal Council (Cochin State). She is an enthusiastic social worker and is the superintendent of the Sree Narayana Vidyarthini, Sadana, a cosmopolitan Students' Home which has become a very useful institution under her able management.

MISS V. K. DRAUPADI AMMA, B. A., L. T., has recently been nominated by the Madras Government as a Councillor of the Trichur Municipal Board.



By PANDIT BENARSI DAS CHATURVEDI

Mahatma Gandhi's advice to Colonial Indians

At the time of his departure from Ceylon Gandhi left the following message for our countrymen in that island :—

"The one maxim of conduct that should guide us in life is, that we who come from another country must throw in our lot entirely with the people of the country of our adoption. Their welfare must be our primary concern. Our own must be subservient to theirs. That seems to be the only line consistent with dignity, and it follows along the lines of the great teaching that we should do unto others as we wish that they should do unto us. Thinking along these lines, as you know, I have repeatedly suggested to Englishmen in India that they should subordinate their own interests to those of the people amongst whom they are living, and nobody has questioned the propriety of this statement. There cannot be one law to govern the relations between ourselves and the governors who come to our land and another for us when we go to another land.

"I would ask you to live as sugar lives in milk. Even as a cup of milk, which is full up to the brim, does not overflow when sugar is added to it, but the sugar accommodates itself to the milk and enriches its taste, even so would I like you to live in this Island, so as not to become interlopers, and so as to enrich the life of the people amongst whom you are living. Take care that none of the vices we have in India are brought with you in order to poison the life; nor must we bring with us to these shores the curse of untouchability."

It will be good if our people in different colonies follow this valuable advice of Mahatma Gandhi. Now that the fate of the Africans in East Africa is going to be decided by the British Government our leaders there should keep this advice constantly before their mind while taking any definite line of action.

An Unhappy Utterance of Mr. Sastri

Here are some extracts from a speech of the Right Honourable V. S. Srinivas Sastri delivered at the Rotary Club luncheon meeting at Durban, South Africa. Explaining the movement of Non-co-operation Mr. Sastri is reported to have said :—

"In such a large country as India this movement had a number of followers—say, 100,000. But what is 100,000 in a country of 250,000,000 in British India alone? After doing a great deal of harm, and causing a great deal of embarrassment to the Government, this non-co-operative business, which divided parties, is no longer in the field. Non-co-operation has failed, and Gandhi has said that he will not revive the issue for a long time. Some of us think he will never raise it again for times are not going to be propitious for such drastic propaganda.

"Now, if such issues are not going to be there what will be our dividing line politically in the future?

Mr. Sastri went on to say :

"I need not say how reluctant people are to part with power, although they may realise it has to be parted with at some time. So it happens that the Britisher in India erects his own platform. He knows that the moderates are his friends in the main; he knows that the extremists are always clamouring for complete and thorough independence; he knows that while that opinion is held by the few, the bulk of the people are on his side, and that rather strengthens him, because he says the hour of danger has not yet come.

A GREAT MISJUDGMENT.

"And therefore, you find in India that moderates and extremists are being continually thrown to-day as if their common lot was to defy the Britisher. Nothing to my mind is a greater misjudgment. The Britisher is going to remain there a long time, and it is largely under his guidance and good example that India is going to learn the necessary lessons of patience, moderation and discretion in political matters. To me, therefore, it is a matter

of special regret and lamentation that the Britisher has not yet seen the need of taking the moderates completely into his confidence.

THE COUNTRY'S FUTURE.

"It seems to me that the future of the country will be in jeopardy until these two sides—the Indian moderate and the Britisher—learn to identify their interests in the country.

"We shall then put the extremist in his place, because the extremist is a person who wants to cut India off from the Empire, and who thinks generally that it will be good for India to have an outlook of her own as distinguished from those that Great Britain and her civilization have brought in their train. I have no part in such Chauvinistic views.

"I say, left to ourselves I do not think we shall be able to find it possible to evolve a polity of our own. I see, therefore, no future for India unless it is based on goodwill and co-operation between the Britisher and the Indian moderate.

"And having that conviction I have always thrown in my lot on the side of the British connection. I am grieved to think that the strong desire of the representatives of Great Britain still to remain aloof from the moderates delays the consummation."

Enlightened public opinion in India, irrespective of any party divisions, thinks that Mr. Sastri is not only the Agent of the Government of India in the Union but that he represents all that is best in us. In fact, he is known as our first Ambassador abroad. Under these circumstances he ought not to give expression to such views as befit a party politician and not a gentleman of the position of Mr. Sastri, who should be above all parties.

Our opportunity in Tanganyika

Mr. U. K. Oza, special organising officer of the East African Indian National Congress writes to me in his last letter from Nairobi :—

There are vast empty spaces in Tanganyika and it is under a mandate. It is only the grossest lack of imagination and of a spirit of enterprise that makes our people sit down and watch it being colonized by the British and the Germans. I am unable to reconcile myself to this and I hold both the Government of India and the Indian Princes of the West Coast responsible for failing to make use of this opportunity which may slip away at any moment. Sauntering along the white roads of Dar-es-salaam, listening to the deep roar of the Indian Ocean, and contemplating the luxuriance of the African landscape I have often heaved a deep sigh of regret and disappointment. Tanganyika is spacious and open to-day—tomorrow it may be overcrowded and closed."

As one who has seen with his own eyes that beautiful land of Kilimanjaro I can

endorse every word of Mr. Oza. We are really losing a great opportunity in Tanganyika and the coming generation will have to lament for our criminal negligence. Mr. Oza holds the Government of India and the Indian Princes of the West coast responsible for this negligence but the leaders of the public opinion in India are no less to be blamed.

An Aryasamajist Worker in Fiji

Thakur Sardar Singh, who has gone to Fiji with his educated wife for educational work there, said in a meeting held for his reception at Suva :—

"Here in Fiji we should serve the Hindus, the Mohammedans and the Christians all alike. They are the children of the Bharatmata. It will be a great blunder if we forget our nationality. In spite of differences of opinions we are Indians first. It is a crime to quarrel in the name of religion. There is nothing bad in loving one's own *Dharma* but religious fanaticism must be condemned. We ought to live here amicably."

It is to be hoped that our people in Fiji will whole-heartedly respond to these noble sentiments of Thakur Saheb. They should not allow narrow communalistic views to prevail there.

Aryasamaj and Indians Abroad :—

Will the Secretary of the Arya Sarvadeshik Sabha, Delhi, kindly tell us what steps have been taken to carry out the following resolution passed at the Dayananda Centenary held at Muttra in the year 1925 ?

(a) Every educational institution of Aryasamaj shall admit one (or more than one if possible) student from colonies giving him free-studentship and free-boarding.

(b) A scheme for doing religious and educational work among Colonial Indians shall be prepared by committee which shall include some prominent Colonial Indian workers also.

(c) A full report of the work done by the Aryasamaj in the colonies shall be prepared and published.

(d) Help shall be given to colonial institutions and journals which are doing religious educational or Hindi propaganda work among Indians abroad.

(e) Every Aryasamaj shall help the returned emigrants in being admitted in the society.

Returned Emigrants and the Fiji Government

In June 1926 the Fiji Legislative Council carried a non-official European's motion asking that the returned emigrants be brought back to the colony and now it has granted £10,000 for this purpose. The Fiji Government is sending one of their own officers to India to supervise the transfer of these people. This officer will take back those who have been for at least two years in this country and are too poor to pay for their passage to Fiji. In their case free passage will be provided with free food and clothing on the voyage. On arrival in Fiji they will be conveyed free to places where they may desire to settle, small cash advances repayable in easy instalments being made to them.

Of course, there is no philanthropic motive behind this action of the Fiji Government. They want cheap labour and nothing else. As the returned emigrants at Matlabur, Calcutta have refused all the offers made to them to settle in India, the only course left open to us is to allow them to go back to Fiji Islands. We have only two suggestions to make here:—(1) The old parents of those who may be going to Fiji should not be left out here in India i.e. families should not be divided. (2) The returned emigrants of colonies other than that of Fiji should also be given a chance to settle in that Island.

We know this move on the part of the Fiji Government will, to a certain extent, make our work in Matlabur a little easier as it will relieve the present difficult situation but it will not solve the question permanently. For that we require Indian emigrants friendly service committees at Calcutta and Madras.

Indians in Madagaskar

H. H. the Aga-Khan referred in a press interview to certain difficulties of our countrymen in Madagaskar. There is a tax for business against Asiatics. I understand the Aga-Khan has been working to get this tax removed by the French Government and that he has engaged the services of a well-known French lawyer to represent the case of the Indians. His Highness deserves our thanks for this active interest in the cause of Indians abroad. We shall request him to do something more. If he were to donate for the

education of Indian children in East Africa only a portion of what he gets from his followers in those territories, the educational problem will not be as difficult to solve as it happens to be at present.

Indians in Sarawak

Honourable Mr. K. Natesa Aiyar writes in his paper, the Public-Opinion of Ceylon that there is some correspondence going on between the Native State of Sarawak, Borneo and the Government of India on the subject of opening of emigration to that island. Mr. Aiyar writes.

There are just now about 1,000 Indians in this country and of this nearly 600 live in and about the capital town of Kuching. The rest are scattered in the interior, quite a considerable number living in Miri, the city of the Asiatic Petroleum Company. There are about 100 women, and about 120 children of the school-going age. Of the merchants 60 are South Indian Mohammedans, with a handful of Sindhis and Boras. The Police force chiefly consists of Sikhs, numbering about 25 in all. Of the Indian medical men, one is in Government service and the rest are all private practitioners. There are nearly 43 Indians working on the P. W. D. roads under the Government; others are under various contractors."

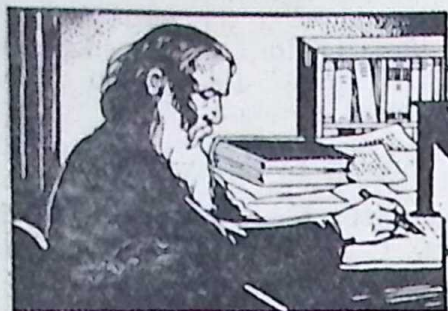
It is said that a good member of Moplah labourers are going from Singapore to Java, Borneo and other countries to which emigration from India is prohibited. Mr. Aiyar says that the Government of India sent their Agent Rao Bahadur D. Arulanandam Pillai to Sarawak to prepare a report on the question of opening of emigration to that colony. Is this a fact? The Government ought to have consulted the Indian legislatures before doing so.

An Appeal to my Countrymen in East Africa

We are passing through a great crisis in the history of our community in East Africa and it appears that our Motherland has not yet realised the seriousness of the danger that lies ahead of us. A great deal of publicity work is therefore essential. To do my humble bit in this direction I have decided to get a special East Africa number of an English journal in India issued in February next.

I appeal to my friends and correspondents in Kenya, Uganda, Tanganyika and Zanzibar to contribute their articles to this special number. Those who cannot write English should send their views in Gujarati, Hindi or Urdu.

I hope there will be a ready response to this appeal of mine. May I add that my friend Mr. C. F. Andrews joins me in this appeal?



NOTES

Congress and Conferences at Madras

As in the meeting-places of most previous sessions of the Indian National Congress, so in Madras during last Christmas many other all-India conferences besides the Congress held their annual sessions. We are not sure, but perhaps some three dozen conferences may have been convened there altogether. A few were perhaps provincial in their character.

The disadvantages of holding so many conferences in the same city during the same week are obvious. Even the biggest of them all, the Indian National Congress, does not under such circumstances get the single-minded attention that it deserves, from the vast concourse of people coming together from all parts of India and a few from abroad. The smaller conferences get a still smaller share of the attention that they deserve and require.

The reason why, inspite of these drawbacks, so many conferences are held in the same week and same place are also obvious. Small is the number of holidays common to all the provinces which are sufficiently long to enable people to assemble in one place from all parts of India and go back home before their expiry. Of them perhaps the Christmas vacation is the longest. And the season is more favorable for travelling than any other.

The holding of so many conferences at the time and place of the Congress is not without some advantages, too. A Press Conference a Library Conference, or even the Social Conference, can bring together only a comparatively small number of men, whereas the Congress attracts a vast multitude of men and women. Some of the latter, however small in number, are drawn, by curiosity or for some other reason, to some of these conferences, thus adding to the number of listeners. And some whom chance or mere curiosity may have brought

to such a meeting may become so interested in the cause as to remain a steadfast supporter of it ever afterwards.

Those who have devoted some thought to the problem of Indian regeneration are not unaware that political reform, progress or revolution alone cannot take us to the goal. Similarly, our object cannot be gained by attempting a solution of only some social, educational, economic, or any other problem alone. The solutions of each and all are more or less interdependent. When so many conferences are held at the same time and place for the attainment of so many objects, it may strike even the most enthusiastic and single-minded adherent of political, social, economic or other movements that the shrine where he worships is not the only shrine dedicated to the Motherland, and that the problem of national regeneration is bigger and more comprehensive than he thought. That is no small gain.

Advance Copies of Presidential Addresses

In some years we get advance copies of the presidential and some other addresses, in some years we do not. This year we have not got any. The Congress spends every year more than a lac of rupees, and some conferences spend thousands. The extra expenditure of a few hundred rupees for postage and printing so that all editors may get advance copies is not too much to ask for. There is no harm in assuming that even the editors of monthlies would not become intolerably conceited by receiving such consideration. Not that all of the editors of even the biggest dailies are able to make use of all the materials received. But all of us as servants of the public would like to have all possible facilities to do our duty.

Address of the Chairman of the Congress Reception Committee

In his address as Chairman of the Reception Committee of the Indian National Congress, Mr. C. Muthuranga Mudaliar, delivered at the congress and some of the conference, dealt with many of the topics now engaging public attention. He dwelt on the reasons for boycotting the Simon Commission. "I assure the minorities and the special interests who have been persistently misled by interested persons," said he, "that in a free and a democratic India, their interests would be safer than now. India has, through history, been the asylum of the oppressed and the persecuted and it is part of our national character to treat minorities hospitably and even charitably. Protection to minorities will be the first canon of political conduct in Swaraj India. Nextly, we must repudiate the suggestion that Britain should ever be the peace-maker in India, holding its diverse interests and peoples in justice to each other, but in subjection to herself. We must proclaim our right and our capacity to settle equitably and honourably all these delicate questions. Thus there is no argument for co-operation with the Statutory Commission except the argument of fear, of toadyism and of atrophied political sense." This assurance, addressed to minorities gains additional force as it comes from a member of the non-Brahman community of Madras.

As the boycott of the commission is only a negative programme, he advocated in addition the drafting of a Swaraj constitution by a National convention to be summoned by the National Congress, the draft to become the national demand after ratification by the Congress. Along with Mr. C. Vijayaraghavachariar, Mr. Mudaliar is in favour of a unitary, instead of a federal, constitution for India, for the following reasons :—

It is my humble opinion that the Government we should organise for India under Swaraj should be on the unitary basis. Federal Government, however, suitable to the conditions of other countries, will be peculiarly inappropriate to India with its revived sense of solidarity. It will also disrupt the synthesising forces of nationalism and present the sad picture of a divided India. If there is local sentiment and local aspiration, we can well provide for them by a careful process of decentralisation. Administrative units organised on a linguistic basis, with adequate provisions for the needs of localities will amply answer the requirements of local patriotism. At the same time, a

strong central Government will keep nationalism intact and elevate India among the nations of the world.

These are all undoubtedly important considerations worthy of attention.

He pressed the claims of the depressed classes alone to special representation, saying,

Although the exclusive representation of any special interests would not be in strict consonance with the democratic theory, considering the peculiar conditions in India, I would advocate that the Depressed Classes alone may be given special representation, if only for a time. I do not sympathise with similar demands made on behalf of Anglo-Indians and corporations like the Universities and the Chambers of Commerce. Their interests, if they have any, apart from those of the people, will, I conceive, be sufficiently safeguarded by an assembly composed of members chosen in general constituencies.

In his opinion, "Parliament should recognise and that at once that" "all authority should be derived from the people and not from Whitehall. In the absence of any assurance in this behalf we must abandon any further thought of framing our constitution as a constituent partner of the British Commonwealth of Nations."

To enforce the demand for the constitution ratified by the Congress, he suggested the devising of adequate sanctions. In that connection, he drew attention to the need for the practical union of the religious communities, the different castes and depressed classes, the Brahmans and the non-Brahmans, and the different political parties. He dwelt on the most urgent need for the propagation of higher economic ideals in the country, for the practical realization of which educational, agricultural, sanitary and other kinds of work for and among the ryots are necessary. As a political sanction behind our demand for Swaraj, he advocated a strict and ruthless boycott of all British goods.

But the economic interests of India require that we should proceed a step further. We should boycott all foreign goods, which would anyway compete with Indian manufactures. India gains nothing economically by purchasing continental and American substitutes, sometimes inferior to British goods. The Congress should, as early as possible, appoint an expert Committee which will organise this boycott, and make it thoroughly effective; so that the emphatic refusal to take any article of British manufacture will serve our political purpose, and the exclusion, as far as possible, of all foreign goods, will serve our economic purpose.

Here we thought would follow the advocacy of a scheme for the production on an adequate scale of all those classes of British

and other foreign goods whose boycott Mr. Mudaliar advocated. He expressed gratification at the expansion of the movement for the production and sale of khaddar, as the result of the untiring efforts of a noble band of workers. He added :—

I appeal to them to combine political work, as specially propagandist, with the beneficent activities they are now pursuing. Secondly, I suggest that they should not confine themselves only to khaddar, but should include among their activities, the promotion of the sale of other purely indigenous articles in general demand. This would greatly help the indigenous industries as well as improve the finance of the Spinners' Association. I earnestly appeal to Mahatmaji to consider this suggestion.

He next advocated the organisation of labor as another vital matter. "The Congress must stand fearlessly and wholeheartedly by the laboring population, industrial and agricultural. The Congress should co-operate with the All-India Trade Union Congress and help it to secure human conditions for Indian labour. By enlisting their active assistance, the cause of Swaraj could be tremendously advanced." He then invited attention to the Congress organization in the country in order to make it thorough and efficient. "So high must be the character that our propagandists possess with the people that they would be always looked upon as earnest servants of the country, capable of giving intelligent guidance on every matter, and, at the same time, sound exponents of politics and economics." Mr. Mudaliar wants them to be paid workers. It would not be very easy to find the kind of workers he wants—particularly if they must be chosen from adherents of a particular clique.

Mr. Mudaliar reaffirmed his faith in Mr. Gandhi's original policy of absolute boycott of all legislative bodies. But as, "somehow Mahatmaji's policy is to-day not in public favour," "if we must contest council elections," "the elected members should abstain from attending the councils except for retaining their seats." If they are to attend on some days at least, they should, in our opinion, attend on those days on which the Committees to help the Statutory Commission are to be elected in order that such elections may be successfully thwarted. The speaker went on to urge.

Remember the detenus of Bengal; remember the tone of Lord Birkenhead's speech before you think of co-operation. For it is clear to my mind, that the alternative to non-co-operation; is co-opera-

tion the hybrid has produced anarchy. With great humility, I venture to suggest that the only policy which will meet the present delicate situation is the one which permits us to enter the Councils but forbids us to sit there.

Dr. Ansari's Presidential Address

Dr. Ansari's address as President of the Madras Session of the Indian National Congress was commendably short, clear and methodical. It was free from theatrical tall talk. One of its defects was that it did not lay down any definite line of political action for the country to follow. On the political goal and ideals of India and on the difficulties in our path he observed :—

All schools of political thought in India are agreed that the goal of our activities is a free and self-governing India, offering equal opportunities to all, and recognising and guaranteeing the just and legitimate rights of all sections and classes, at peace within herself and friendly with the rest of the world. Indians do not claim anything more or less than that they shall occupy the same position and enjoy the same rights in their country as free people do in their own. If this can be achieved within the Empire, they have no desire to break away from it, but if the Imperial connection stands in the way of our reaching the goal we should not hesitate to sever that connection. Our motto, in the words of Mahatma Gandhi, should be, "Within the Empire if possible, without, if necessary."

I do not minimise the difficulties in our path. They are many, but none so formidable as the one arising out of the aggressiveness of Imperialism and the greed of High Finance, the two most fruitful sources of trouble and misery in the world to-day. Empires are carved and nations are deprived of their liberties to satisfy the Imperialist ambition and to monopolise resources in raw materials to feed the factories in Europe and to secure exclusive markets for their output."

Dr. Ansari went on to expose in a scathing manner the hypocritical cant of the civilizing mission of the West and the white man's burden.

Politicians and statesmen wax eloquent over the "mission of civilisation" and the "white man's burden," but none has exposed the hollowness of these professions better than Cecil Rhodes, the great pioneer of Imperialism in South Africa, when he said, "Pure philanthropy is very well in its way, but philanthropy plus five per cent. is a good deal better." Joseph Chamberlain, the High Priest of Imperialism, was more outspoken. "The Empire," he said, "is commerce," and India, he was frank enough to add, was "by far the greatest and the most valuable of all the customers we have or ever shall have." The history of this philanthropic burglary on the part of Europe is written in blood and suffering from Congo to Canton. The steel-

frame theory of government, the arrogant claims to trusteeship of dumb millions and the newly-invented illusion to cloak the pre-war Concert of Europe, known as the League of Nations, are but different manifestations of the same spirit. So long as these dangerous doctrines are pursued, the sources of human misery shall endure. India holds in her hands the remedy for this universal misfortune, for she is the key-stone of the arch of Imperialism. Once India is free, the whole edifice will collapse. The best guarantee for the freedom of Asia and the peace of the world, is a free and self-governing India.

He proceeded to say that since its inception the Congress has tried three policies or methods: Co-operation, Non-co-operation, and Obstruction in the Councils. Co-operation has had the longest trial—for about 35 years. Then Non-co-operation was tried for about a year and a half. Next came Obstruction in the Councils. Real Co-operation is possible and fruitful only between equals and those having common ideals. Otherwise the weaker party has to surrender its ideals and interests for the gratification of the desires of the stronger. Dr. Ansari showed by quoting the following passage from the Montagu-Chelmsford Report that the British Government never contemplated giving India any political rights which would in any way limit or interfere with Great Britain's ambition and interests, camouflaged as "Imperial responsibilities":—

"It seems to us axiomatic that there cannot be a completely representative and responsible Government of India on an equal footing with the other self-governing units of the British Commonwealth of Nation until the component States whose people it represents and to whom it is responsible, or at least the great majority of them have themselves reached the stage of full responsible government. Not even then can we say that the form or the degree of responsibility which will be reached in India will exactly correspond to that attained by the Dominions. The final form of India's constitution must be evolved out of the conditions of India, and must be materially affected by the need for securing Imperial responsibilities."

Regarding the experiments along three lines made by the Congress, the President observed:

We have now before us the results of the three experiments made by the Congress during the last forty years. We gave an unbroken period of thirty-five years to Co-operation, about a year and a half to Non-co-operation and four years to the policy of Obstruction within the Councils and Constitutional Deadlocks. We can, at this stage, appraise the real value of each programme and judge the comparative merits and demerits of each. Co-operation has led us nowhere. Obstruction within the Councils has not given us any better results. Non-co-operation certainly did not

achieve all that was expected of it but it, was through our own weakness and inability to rise to the high level demanded by it and not through any inherent defect of that policy. Non-co-operation did not fail us, we failed Non-co-operation. We did receive an unquestionable and a serious set-back in the first encounter. I also admit that in the present atmosphere of mutual suspicion and hatred created by deplorable communal quarrels and with the whole country divided into hostile political camps and factious groups, there is no prospect of an immediate resumption of Non-co-operation. The spirit of Non-co-operation, however, has come to stay as a potent force in Indian politics and as I have said elsewhere, "I feel as certain as ever that apart from very extraordinary and unexpected occurrences we shall win back our freedom only by self-discipline, self-organisation and self-help and through a movement in which we would be obliged to resort to direct action in some shape or form. I firmly believe that India is only recuperating from the moral and material effects of a disastrous war and would soon emerge once more resuscitated and rejuvenated to attain what it is destined to attain."

He did not give the least indication of the shape or form direct action should take. As regards how the process of resuscitation and rejuvenation can be helped and the people prepared for the next encounter, the speaker thought that "this cannot be done unless we have established unity in the country, unity in the Congress and unity in the councils."

In considering how unity may be brought about in the country, Dr. Ansari has dealt with the Hindu-Moslem question.

While attempting to solve the Hindu-Muslim question we should not, however, mistake the symptom for the disease. The political and religious differences which are straining the relations between the two communities are but outward manifestations of a deeper conflict, not peculiar to India or unknown to history. It is essentially a problem of two different cultures, each with its own out-look on life, coming in close contact with one another. The best remedy lies in a recognition of the right of each culture to exist, in a development of a spirit of tolerance and respect and in the encouragement and cultivation of cultural affinity by the establishment of national institutions where young people of both the communities will come into touch with each other and get opportunities to study and understand the ideals underlying the civilisations of both. The educated Indian is forced by circumstances to study European culture but knows next to nothing about the culture of his fellow-countryman living next door. It is time this dangerous isolation and colossal ignorance were ended. With greater knowledge of each other's deep-rooted sentiments and sympathy for each other ideal questions of separate representation, cow-slaughter and music before mosques will become matters of the past of interest only to research scholars of Indian history.

There is considerable truth in these observations. One moral to be drawn therefrom is that in Hindu educational institutions, Islamic history and culture should also be included in the courses of study and in Moslem institutions Hindu (including Jaina and Buddhist) history and culture should also be similarly included. In undenominational institutions arrangements should be made for the study of both. And it would perhaps be best for the country if henceforth universities, colleges and schools meant mainly or solely for particular sects were not founded.

Dr. Ansari then dealt with the political causes and the religious causes which have brought the communal problem into being. He thought the Bombay resolutions of the All-India Congress Committee were an advance upon the Lucknow pact of 1916, and was of the opinion that, if given effect to, would solve the problem so far as its political aspect was concerned. Similarly in his opinion the Calcutta resolutions of the All-India Congress Committee on the cow-killing and music-before-mosques questions afforded a satisfactory solution of the religious part of the problem. As both the Bombay and Calcutta resolutions have been discussed in the past and their defects pointed out, they need not be discussed afresh. It need only be pointed out that in neither set of resolutions did the Hindu point of view receive adequate consideration. Dr. Ansari said that he did not propose to deal at length with the problem as it affected the Sikhs in the Punjab and non-Brahmans in South India, but he put in a plea on behalf of the "untouchables."

For bringing about unity in the Congress, he made several suggestions in addition to the solution of the communal problem. He touched on the question of the reorganisation of the Congress on a wider basis. "Measures must be adopted to make the Congress franchise popular and to induce all communities to join the Congress in large numbers." He deeply regretted the dwindling in the number of Sikh and Muslim adherents of the Congress. "The case of the Parsis who took such a leading part in the early life of the Congress, is worse still." From the experience of his own community the President was able to tell the Indian Christians that they could advance their interests only by joining the Indian National Congress and making common cause with the

rest of their countrymen. He declared that he would like to see every section of our people entering into a healthy rivalry to contribute its share to the conduct of national affairs through the Congress. "The doors of the Congress should be thrown wide open to all parties and we should stop at nothing short of a surrender of basic principles to bring back every party to the Congress." It would be difficult to foretell whether Dr. Ansari's earnest desire for unity would be able to effect a breach in the walls of the Swarajist monopoly or even in those of a particular clique of the Swarajya party in Bengal. But we whole-heartedly share his desire for unity.

As for unity in the Councils, the President observed :—

I do not believe in the Councils. At the same time I am aware that the Congress has permitted its members, if they so desire, to enter the Councils, and a considerable number of my fellow-workers believe that they can render useful service to the country from inside them. To all these I humbly suggest that if they must go to the Councils the least that the country expects of them is that instead of allowing their opponents to take advantage of the division in their ranks they will join forces with other nationalist groups to form a People's Party of Opposition and present a united front. As it is, on a majority of problems the various nationalist groups have been invariably found in the same lobby.

Dr. Ansari is whole-heartedly in favour of boycotting the Simon Commission. "We can have no part or lot in it," said he.

As regards a draft constitution for India, which he considered urgently needed, he opined :—

Whatever be the final form of the constitution one thing may be said with some degree of certainty, that it will have to be on federal lines providing for a United States of India with existing Indian States as autonomous units of the Federation taking their proper share in the defence of the country, in the regulation of the nation's foreign affairs and other joint and common interests.

As soon as the Draft Constitution is ready the Congress should take steps to call a National Convention consisting of representatives of all interests, communities and political parties to consider it and give it a final shape.

He thoroughly exposed the inequity and wickedness involved in depriving a large number of men in Bengal of their liberty for an indefinite period without even the mockery of a trial or formulation of any charge against them. "It is the most damning confession of moral bankruptcy when the Government have not the courage to bring these young men before their own law-courts, to be tried

by their own judges and in accordance with the laws promulgated by themselves."

Restoration to liberty of these young men would be some indication of the advent of a better spirit in the regulation of the relations between India and Great Britain. Our efforts should not be confined merely to the release of these unhappy detenus, but a repetition of a similar outrage on the inviolable rights of citizenship in the future should be made impossible by incorporating in the fundamental laws of the country a Declaration of Rights guaranteeing to every citizen liberty of person, liberty of speech, liberty of association and liberty of conscience.



[Dr. Ansari

Dr. Ansari next turned his attention to India's exiles abroad.

Closely associated with the question of the detenus is the question of Indian nationalists compelled to live in exile in foreign lands. We may disagree with their methods of work in the past but the abnormal conditions, which impelled them to adopt that course of action, have disappeared and there is no longer any reason why they should be denied the right to return to the country of their birth and to serve it peacefully!

The President then showed how the regulations relating to the grant of passports have been manipulated to curtail our freedom of movement.

It is not detenus and exiles alone who suffer. Ordinary citizens are being deprived of their freedom of movement and their right of ingress and egress is being tampered with through an ingenious administration of the regulations relating to the grant of passports. Passports have become one more weapon in the hands of the bureaucracy to be used against us. India has been turned into a vast internment camp and a number of Indians abroad have been successfully locked out. Respectable citizens have been prevented from leaving India even for purposes of health, business or travel. It will, perhaps, be difficult to find a more glaring example of the abuse of these regulations than in the cancellation of the passport of Mr. Shapurji Saklatwala, M. P.

He lamented the general deterioration in national health which has become specially noticeable during the last fifty years, and urged that all causes of such deterioration, whether climatic, social, economic, etc., should be strenuously combated. He drew attention to the growing evil of drink, to lack of proper provision for health and hygiene, and to neglect of physical culture. There is much room for improvement in our general standard of cleanliness both in relation to the person and the household, and in the sanitation of villages and towns.

He suggested in conclusion that we should consider Indian problems in their international setting and cultivate cultural relations and maintain friendly contact with Asiatic countries.

"The Naivete of the English"

Under this caption the *New York Nation* publishes an article on the situation created in India by the appointment of an exclusively Parliamentary Statutory Commission. That this journal is not an entirely pro-Hindu or pro-Indian one will appear from the following extract from the article :—

The problems of governmental reform in India are not merely technical ones of division of administrative responsibility; extension of the franchise; collection, control, and expenditure of revenue. They are, in their most troublesome aspects, rooted deep in social and political anomalies. Until the violent Hindu-Moslem hatred melts away, no satisfactory system of representation will ever be devised. Each element, distrustful of the other, clamors for a different method. The Hindus wish a single, general electorate, such as we have in this country. The Mohammedans,

forming only one quarter of the country's population, insist on the election of representatives to the various legislative bodies by separate religious communities. Otherwise, they argue, and perhaps justly, they would never be represented and their rights would be ignored. A somewhat similar situation exists in the southern part of the country between Brahman and non-Brahman communities. Of a totally different character is the problem of the Native States, governed by hereditary monarchs and with greater or less degrees of independence as regards their internal administration. These are in no respect bound by the system of government prevailing in British India. But since they are scattered through all parts of British India like polka dots, they create an unusual disharmony of autocratic with representative government.

Yet, what does such a paper say?

What has shaken India is the personnel of the commission. It consists of seven members, among whom there is not one Indian. Not only have the avowed Nationalists like Pandit Malaviya and Pandit Moti Lal Nehru been ignored; but men like Mr. Patel, who has officiated with the greatest satisfaction to all parties as the first elected president of the Indian Legislative Assembly, have been passed over, as has Mr. Srinivasa Sastri, who was long a "moderate" and seemed to have the confidence of the Government of India, and even those Indians of ability, occupants of posts of trust, who have been staunch supporters of the British Raj. All Indians have been omitted on the ground that "the desire, natural and legitimate, of Indian members to see India a self-governing nation could hardly fail to color their judgment of her present capacity to sustain that role." Could any but the most self-complacent Tory Government in history have uttered a statement of such perfect naivete?

The American paper proceeds to observe:—

There lies nowhere in the announcement a hint that India is in any degree possessed of either the right or the ability to make decisions concerning her own fate. Rather she is like a child before its parents asking for a dime to go to the movies, or with forbidden jam on its lips; or, perhaps in a better analogy, a plaintiff before a jury—or is she considered a defendant at the bar?—without even a jury of her own lowly peers! This is the spark which is kindling India's flame of resentment and in some quarters threatening a boycott of the commission. Once more India's self-esteem has been shattered on British arrogance. We predict that in the future as in the past Britain will get small satisfaction from her policy of governing this proud people in the manner of condescension, not to say of insult.

Referring to the problems mentioned in the first extract in this note, *The Nation* concludes:—

These problems and others with them have baffled many excellent British minds for decades. We wonder what this commission's seven members, who start so innocent of Indian affairs, will accomplish in two short years. We suspect that until Englishmen admit the equal right—we should say even a better right—of Indians to discuss the

government of India, all the commissions in the world can do no better than mark time. Englishmen who cannot see the imperial color of their own minds are an obstacle to progress wherever they flaunt their naive complacencies.

We wonder why our American contemporary forgets or ignores the fact that British commissions relating to India are generally intended to "mark time," if not sometimes also to put the clock back.

The Goal of Independence

It has been urged in this Review repeatedly for years that India's political goal cannot be other than independence. Therefore, when a representative public body like the Congress declares its object to be the attainment of independence, it is not for us to quarrel with it on a point of principle.

It has been stated that this declaration does not introduce any change in the Congress creed. Article I of the Congress constitution was stated at the Nagpur session in 1920 as follows: "The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful" means. If the Madras declaration does not introduce any real change in this Article, that means that for the word "Swarajya" the word "independence" is substituted, and that "Swarajya" was always understood to mean "independence." This latter statement cannot be accepted as correct; for then Gandhiji's formula of Swarajya "Within the British Empire if possible, without, if necessary" would be unmeaning. We think, therefore, that a change has been introduced, if only to the extent of removing vagueness and ambiguity.

This Review, as stated above, has *theoretically* placed before its readers for two decades independence as the political goal of India. It has not advocated any kind of action meant directly to win independence, because its editor is not aware of any that is at present feasible. So if its editor were a member of the Congress, he would not perhaps have moved or supported a resolution declaring independence to be its goal. For, in our view, the Congress is not a body for merely stating what is true or desirable in the abstract but also for laying down and carrying out programmes which would lead to the attain-

ment of its object. We have not so far read what lines of action the Congress has laid down for attaining independence by "all legitimate and peaceful means." We are not adepts at making hair-splitting distinctions. But it may be permissible to ask whether the means to be adopted must all be both legitimate and peaceful, or some of the means may be legitimate though not peaceful. We are emboldened to ask this question, because the mover, seconder and supporters of the independence resolution all appeared to adopt the attitude of freedom from mental reservation and of bold expression of the faith and conviction that was in them. In pointing out what means are legitimate in attaining independence, we do not mean to enter into any ethical or spiritual discussion. It is sufficient for our purpose to say that we find numerous examples in history of subject peoples gaining independence by war. We take it, then, that war is considered one of the legitimate means of winning independence. The question that we may, therefore, plainly put is whether in the opinion of the Congress, war would be a legitimate means for its adherents to adopt for winning independence, or are they confined to the use of peaceful legitimate means alone.

So far as our knowledge goes, no really subject country has ever yet gained independence without war. Specialists in history will kindly correct us if we are wrong. The case of Norway may seem to be an exception. But Norway was not really *subject* to Sweden. We do not, of course, suggest that what has never taken place in the past history of mankind may not happen in its future history. What we ask is that the Congress as a body of men who are or ought to be practical politicians should give us at least an inkling of the means to be adopted for gaining independence. The programme of No-co-operation laid down by Mahatma Gandhi was accepted by the Congress at one time as an effective means for gaining Swarajya, whatever that might mean. But that programme was driven out of the field, so far as the Congress is concerned, by the programme of obstruction in the Legislative Councils. That has not, however, succeeded in creating deadlocks. But even if it had succeeded, it could not have led to independence. In fact the policy of obstruction was meant to destroy dyarchy and win provincial autonomy and a responsible Central Government or at the best, what is

known as the Dominion status for India. That policy was never meant to and cannot be imagined to be calculated to lead the nation directly to independence.

Nor can one console oneself with the thought that the Congress pins its faith on Non-co-operation as the peaceful legitimate means by which India may gain independence and has re-affirmed such faith. For, at the same Madras session in which independence was declared to be the goal of the Congress, Sri Jut Syamsundar Chakrabarti's attempt to revive Non-co-operation failed.

We are not so conceited as to think that our desire for the country's independence is as ardent as that of many of those who voted for it at Madras. But we may say without vanity that we, too, should like to be perfectly free, and, therefore, want to know from the Congress Independentists what we can do to promote the cause. The country is entitled to expect guidance from grey-headed men and women and elderly young men and women who have devoted their time and energy to its service. They must refuse to be told that these leaders indulged in mere vaporing and bluffing when they declared independence to be India's political goal.

We are not sufficiently versed in the British-made law of the land to be able to state whether this declaration may justify any legal action against the Congress. But the supporters of the resolution are or ought to be prepared to face all risks.

Bombay Session of the National Liberal Federation

Not having received an advance copy of Sir Tej Bahadur Sapru's presidential address at the Bombay session of the National Liberal Federation and seeing it for the first time in *The Bengalee* on the morning of the 28th December, we are unable to go through and summarise or comment on it. *The Bengalee's* summary is printed below.

Presiding at the tenth session of the National Liberal Federation which commenced its sittings on Tuesday afternoon in Bombay, Sir T. B. Sapru launched a vigorous attack on the manner in which the Simon Commission had been appointed and characterized the rank and file of the Commission (i.e. barring Sir John Simon) as having been composed "of men in the second flight," to quote the words of the "Times". Sir T. B. Sapru

then regrets to say, "The irony of it all is that we are invited to rejoice in such a team and to believe that these six worthies in the second flight can take good care of the present interests and of the future of three hundred millions of this country."

Replying to Lord Birkenhead's assertion that the Committee of the Central Legislature will be invited "in a spirit of great sincerity to co-operate as colleagues with the Commission", the speaker says that "there is not even an indication that these committees will take part in the examination of witnesses or documents or that they will be at liberty even to submit any report. They are to place their proposals and try to persuade the commission to accept them which will analyse and criticise those proposals and in the end may accept or reject them. They cannot vote at any stage of their contact with the Commission. They are simply to plead, to persuade, to urge and then to withdraw, and yet we are told that these committees will be colleagues of the Commission. If an advocate can be a colleague of a judge, if a person who is put on his trial can be the colleague of a jury; then no doubt these committees will be the colleagues of the Commission."

Dwelling at length on the function and duty of the Liberal party, specially in its relation to the Statutory Commission, the speaker said that it cannot be a party to anything which is inconsistent with the honour and self-respect of India and that the Liberal Party "must repudiate not only the Commission which has been appointed but the entire spirit in which the question of India's further advance has been conceived by Parliament and the Government of India."

Our contemporary comments on Sir Tej Bahadur's Address in part as follows :—

Out of the mass of verbiage which constitutes the presidential address of Sir Tej Bahadur Sapru at the tenth session of the National Liberal Federation the following sentence, addressed to our British rulers, arrests attention :—"You may do anything you like in the assertion of your right as supreme power, but we are not going to acquiesce in this method of dealing with us." This is the central fact of Indian politics; and it were much to be desired that each programme and policy was based on a recognition of its implications...

We must refuse to acquiesce in our present condition, though we have to submit to it. We cannot afford to lower our national ideal, however helpless we might be to vindicate the least part of it. Sir Tej Bahadur merely says that "neither our self-respect nor our sense of duty to our country can permit us to go near the Commission"; but the inference ought to be wider. We should not only boycott the Commission in every way and at every stage, but we may not also accept the constitutional arrangements, present or future, except under protest—utilizing them wherever possible for furthering our national ends and resisting them to the best of our ability whenever they go counter to those ends. We can approve of no constitution that does not at the outset concede our right to self-determination as a nation and is not framed or sanctioned by our own representatives.

The Indian National Social Conference

In the absence of an advance copy of Mr. K. Natarajan's presidential address at the Madras Session of the Indian National Social Conference, we print below its summary prepared by the Associated Press :—

A strong plea for the eradication of social evils was entered by Mr. K. Natarajan in his presidential address to the Indian National Social Conference. He expressed the opinion that even now the only solution for communal difficulties was to concentrate upon social reform. Referring to women's educational progress he held that it was marvellous and added that in the present conditions it was necessary to make no distinction in the courses of study, especially in higher education open to men and women.

Detailing the evils of child marriage Mr. Natarajan urged the enactment of a marriage legislation with provision for associating monogamy as an integral part of the Indian marriage system.

After referring to the cramping effects of unmeaning superstitions Mr. Natarajan pleaded for the elevation of the so-called depressed classes. He repudiated the allegations in Miss Mayo's book regarding the honour of Indian womanhood and said Miss Mayo's purpose was to prove the superiority of the white race.

Concluding he expressed his firm conviction that if ever a universal religion and civilisation were to embrace all mankind that religion and that civilisation would have the origin in the ancient land of India.

We agree with Mr. Natarajan in thinking that "in the present conditions it was necessary to make no distinction in the courses of study, especially in higher education, open to men and women" as also in the other opinions to be found in the above summary. But if he really said women's educational progress in India has been marvellous, we cannot help saying that his enthusiasm led him to indulge in the language of hyperbole.

Sympathy in the Case of the Kakori Prisoners

The telegraphic messages summarising the proceedings of the Congress and of the subjects committee of the Congress are often not quite explicit, nor is the full text of every resolution and amendment invariably given. In the absence of such full text, criticism may often be unjust and misleading. In the case, however, of the resolution relating to the Kakori prisoners put from the Congress presidential chair and carried unanimously without debate, we have the full text before us which is :—

This Congress puts on record its sense of deep pain at the callous attitude of the Government in not commuting the brutal sentences passed in the Kakori case against Sits, Ramprasad Biswas, Rajendra Nath Lahiri, Asfugullah and Singh in spite of the powerful public indignation aroused by the vindictive sentences and offers its heartfelt sympathy to the families of the victims.

It is to be borne in mind that these young men were sentenced to death on the ground that they had taken part in dacoities and murder alleged to have been committed in furtherance of a conspiracy to overthrow British rule and make India independent. The resolution does not state that the evidence against them was insufficient or weak. It may, therefore, be taken for granted that the Congress tacitly admitted that it was proved that the accused had committed dacoity and murder.

On grounds which need not be stated here we are opposed to the infliction of capital punishment. If the Congress were of the same opinion, it would be expected to condemn the Government for inflicting capital punishment in all cases of murder, not in this case alone in particular. But as it has not passed any resolution condemning capital punishment in general, it is to be presumed that it has done so in this particular case because the dacoities and murders were said to have been committed from patriotic motives.

The execution of the four prisoners is a tragedy too deep for tears. We, too, sympathise deeply with their families. But we do so, not in the least because we have any sympathy with what the deceased did, but because we feel that had they continued to live and acted under the guidance of wise, fearless and good patriotic men, there would have been a probability of their immortalizing themselves as benefactors of their countrymen. It is for the blasted promise of their lives that we mourn.

In judging of their actions, it would ill become us to assume a superior and high moral tone. We would adopt the standard generally followed by historians, however low and defective it may appear according to the highest teachings of the most spiritual teachers of mankind. For gaining independence, war is held in history to be justified, and in such wars the killing and plundering of enemies are not condemned in books of history. By no stretch of sympathetic imagination can the deeds of the deceased be spoken of as a war of independence or as bearing any resemblance to such war. The

farmer killed at Bamrouli, the boy killed at Bichpuri, and the law-agent and another person who were slain by the deceased or their associates were no more enemies of India than any of those who supported the resolution adopted by the Congress. Nor can any man who is not an inmate of a lunatic asylum say that getting together a few thousand rupees by robbery and murder is part of a preparation for war. Patriotism has, unfortunately, been made to cover a multitude of sins. But we hope the Congress did not mean to condone, far less indirectly to encourage, crime, if committed by young men from patriotic or alleged patriotic motives. Some months ago, when the judgment in this case, delivered by the trying magistrate, was published, we remember to have read that the prosecuting counsel as well as the judge admitted that some of the prisoners were not actuated by any greed or other sordid motive. We do not now remember their names. But assuming that all the persons named in the resolution acted from a patriotic motive, that cannot justify the means and methods they adopted or the deeds they did. Even to this day, news occasionally reach the public of some superstitious ignorant man or woman having sacrificed some innocent human being for propitiating some deity. No one tacitly or expressly admires or sympathizes with such slayers of men or their families. The mistaken patriotic motive cannot be considered higher than the mistaken religious motive. "Oh, but human sacrifice is a damnable superstition", some will exclaim. True, but is the destruction of human lives such as that of which the deceased were guilty a commendable act of enlightenment? Is the Motherland a blood-thirsty deity at whose altar innocent men are to be sacrificed in this way?

We think the Government, in consideration of their youth and inexperience, ought to have commuted the death sentence into one of transportation for life in the case of those who were penitent and begged for mercy. That would not have endangered public safety, while it would have given the deceased a chance for turning over a new leaf.

In conclusion, we have to express our deep regret that the Congress had no sympathy to express for the families of the four innocent men who were killed by the men who have been executed. We beg to be forgiven by the families of the latter for any

pain that our comments may give them. But for the Congress resolution we would not have referred to this topic at all.

The Khilafat Conference

At the All-India Khilafat Conference held at Madras during last Christmas,

Moulvi Martuza, M. L. A. pleaded in the course of his welcome address for boycott of the Simon Commission, which he characterised as a wanton affront to India and Indian Moslem public opinion and also emphasised the need for a national constitution. He also pleaded for Hindu-Moslem unity and for the acceptance of the Delhi and Calcutta proposals for Hindu-Musalman settlement.

Moulvi Md. Shafi, M.L.A., who was then formally elected to the Chair amidst cries of "Alla-ho-Akbar," delivered his Urdu speech pleading for co-operation of his co-religionists in boycotting the Royal Commission on the Reforms. The President was against the acceptance of Legislative Committees, which he remarked, was calculated to demoralise Indian life and lower its tone besides vitally affecting their best and national interests.

Moulvi Shafi prefaced his address with a plea for keeping the Khilafat Committees alive. He opined that Mahomedans would be committing a folly if they should say that unless a settlement was arrived at in regard to their social and political rights, they should desist from boycott of the Simon Commission. Certainly this was no time to talk of settlements.

He then welcomed the visit of the King of Afghanistan and supported His Majesty's suggestion of an Asiatic League.



Dewan Bahadur M. Ramachandra Rao

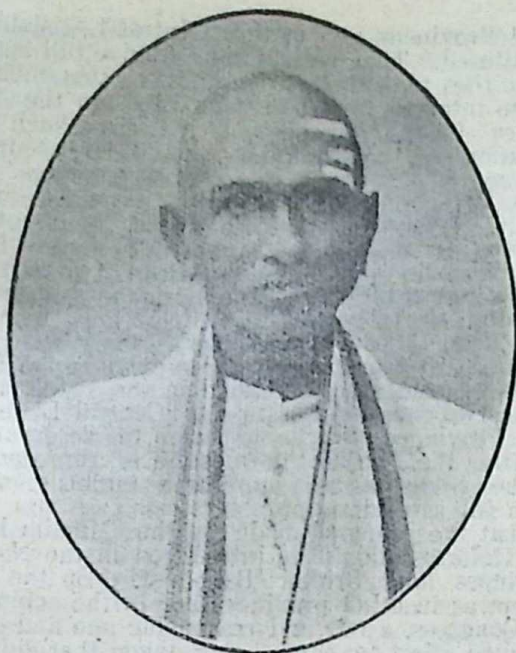
The Indian State's Peoples' Conference

The Tribune of Lahore rightly thinks that

More than ordinary interest attaches at the present time to the deliberations of the All-India Indian States' Peoples' Conference which concluded its Sessions at Bombay on the 18th December last under the presidency of Dewan Bahadur M. Ramachandra Rao. The president in his comprehensive address dealt in an impressive manner with the various problems which the subjects of all the Indian States have to face in common and on the solution of which depends the realisation of their political aspirations and the evolution of representative institutions in the States. We hope the powerful arguments addressed by the Dewan Bahadur to the ruling Princes for the betterment of the lot of their subjects and his plea for co-operation and assistance from British Indian subjects will obtain sufficient response, so that both parts of India may march hand in hand to their heaven-appointed destiny.

Sir T. Sadasiva Iyer

Sir T. Sadasiva Iyer, whose death was announced last month, was formerly a judge of the Madras High Court, and at the time of his death occupied the position of President of the Religious Endowments Board. If we are not mistaken he, a Brahman, was appointed to that office by the non-Brahman ministry, showing in what high respect he was held by all sections of the Madras public for his character and wisdom. He was a distinguished judge, an ardent theosophist and a staunch social reformer. His wife was a true helpmate to him in all his beneficent activities. Notwithstanding his high position he led a very simple life.



Sir T. Sadasiva Iyer

Hardiness of Indian Young Men

It is a welcome sign that Indian young men are giving proofs of physical hardiness. Sometime ago Rabindranath Chatterjee of



Mr. Rabindranath Chatterjee

Allahabad swam continually for more than twelve hours in the sea near Bombay, covering a distance of 20 miles. Though he had to give up swimming before reaching his goal, the feat itself was noteworthy.

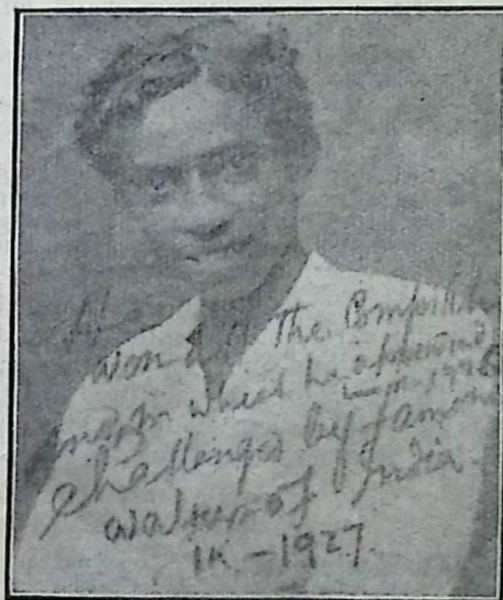
More recently Bansaribhushan Mukherji of Calcutta has distinguished himself as a fast long-distance walker. According to two *Free Press* messages,

The results of the All-India 28 miles Gymkhana Walking Competition of Lucknow were decided on December 1, last. Mr. B. Mukherji, who has so long won all the Walking Tournaments, each for the championship, gained the laurels this time also by the record timings of 3 hours 30 minutes and 2½ seconds. Mr. Mukherji also won the H. E. the Viceroy's Cup for the best walker of India.

Mr. B. Mukherji of Bengal has won the 7th annual All-India 45 miles Walking Tournament held at Benares on December 4, in 6 hours and 59 minutes, by defeating among others P. Turner of Rangoon and Mc K. Green of Jamalpur. There were altogether 28 entries, hailing from different parts of India among which 20 completed the course.

The Statesman records :—

Following on his success in two All-India walking competitions—28 miles at Lucknow and 45 miles at Benares,—in both of which he defeated candidates from all over India B. Mukherjee, the Bengali champion has won the 15 miles walking competition as well as the national 40 miles walking competition at Allahabad. Thirty finished the course.



Mr. Bansaribhushan Mukherji

In the 15 mile walk, Mukerjee finished in 2 hours 17 minutes 18-3-5 seconds, J. C. Harris (Allahabad) was second in 2 hours 32 minutes 9

secs., and Gonesham (Nepal) third in 2 hours 40 minutes. Thirty-five candidates entered.

There were entries from all over India for the 40 miles walking competition. Mukherjee was first in exactly 5 hours. J. Briggs (Allahabad) was second 1 minute 36 seconds later, and F. Millet (Bombay) third in 5 hours 1 minute 52 seconds. Of the 42 competitors 20 finished the course.

In the All-India 72 miles walking competition from Burdwan to Calcutta on the 10th and 11th December last, at the finish the second man was about one foot behind the first and the third was about five yards behind them. The following is a list of the first four competitors :—

(1) S. Dutta. (Mohan! Bagan A. C.) 18 Hrs. 48 Mts 13 Secs.

(2) S. Prosad. (Survey of India) 18 Hrs. 18 Mts 13-3-4 Secs.

(3) J. Prosad. (Entally Sporting) 18 Hrs. 48 Mts. 13-4 Secs.

(4) Sushilendra Mukherjee (Monohur Pukur Balak Samiti) 18 Hrs. 51 Mts. 27 Secs.

Physique of British Women

The *Statesman's* London correspondent has sent to that paper the following facts gleaned from the Industrial Fatigue Research Board's report on the physique of women in industry :

Glasgow's worst slums produce a race of Amazons. Girls are doing "navvy" work for ten hours a day with ease and in bare feet. Their physique is most remarkable. One woman in a chemical works has shovelled 20 to 25 tons of borite in a day. Girls in a Midland brickworks have carried hundred-weight loads of bricks a distance of eighty yards.

It is noteworthy, however, that the physique of a group of provincial college women undergoing training as teachers, drawn from the country districts of Scotland, has excelled that of the Amazon labourers, being taller, heavier and stronger.

As the leaders of India's womanhood have begun to care for the interests of their own sex, they should aim at making Indian girls and young women physically as strong as those of any other country, and should take all the necessary steps for the purpose.

Hindu-Moslem Unity Resolution

The Hindu-Moslem Unity Resolution has been adopted by the Congress at Madras in the following form :

This Congress resolves that in any future scheme of constitution, so far as representation in various Legislatures is concerned, joint electorates

in all Provinces and in the Central Legislature be constituted. That with a view to give full assurances to the two great communities that their legitimate interests will be safeguarded in the Legislatures for the present and if desired such representation of communities should be secured by reservation of seats in the Joint Electorates on the basis of population in every Province and in Central Legislature, provided that reciprocal concessions in favour of minorities in the Punjab may be made by mutual agreement so as to give them representation in excess of the proportion of the number of seats to which they would be entitled on the population basis in any province or provinces, and proportions so agreed upon for the provinces shall be maintained in the representation of the two communities in the Central Legislature from Provinces. In the decision of reservation of seats for the Punjab the question of representation of the Sikhs as an important minority will be given full consideration.

That the proposal made by the Muslim leaders that Reforms should be introduced in the N.-W. F. Provinces and British Baluchistan on the same footing as in other provinces is, in the opinion of the Congress, a fair and reasonable one and should be given effect to, care being taken that simultaneously with the other measures of administrative reform an adequate system of judicial administration shall be introduced in the said provinces.

That with regard to the proposal that Sind should be constituted into a separate province, the this Congress is of opinion that, time has come for the redistribution of Provinces on linguistic basis, the principle that has been adopted by the constitution of the Congress.

This Congress is also of opinion that such readjustment of provinces be immediately taken in hand and that any province which demands such reconstitution on linguistic basis be dealt with accordingly.

This Congress is further of opinion that a beginning may be made by constituting Andhra, Utkal, Sind and Karnatak into separate provinces.

That in the future constitution liberty of conscience shall be guaranteed and no Legislature, Central or Provincial, shall have power to make any laws interfering with the liberty of conscience. Liberty of conscience means liberty of belief and worship, freedom of religious observances and association and freedom to carry on religious education and propaganda with due regard to the feelings of others and without interfering with similar rights of others.

That no Bill, resolution, motion or amendment regarding inter-communal matters shall be moved, discussed or passed in any Legislature, Central or Provincial, if a three-fourths majority of the members of either community, affected thereby in that Legislature, oppose the introduction, discussion or passing of such Bill, resolution, motion or amendment. "Inter-communal matters" mean matters agreed upon as such by the joint standing committee of both communities of the Hindu and the Moslem members of Legislatures concerned, appointed at the commencement of every session of the Legislature.

RELIGIOUS AND OTHER RIGHTS

This Congress resolves that without prejudice to the rights that the Hindus and the Mussalmans

claim, one to play music and conduct processions wherever they please and the other to slaughter cows for sacrifice or food wherever they please, the Mussalmans appeal to the Mussalmans to spare Hindu feelings as much as possible in the matter of cow slaughter and the Hindus appeal to the Hindus to spare Mussalman feelings as much as possible in the matter of music before mosques and, therefore, this Congress calls upon both the Hindus and Mussalmans, not to have recourse to violence or to law to prevent the slaughter of a cow or the playing of music before a mosque.

This Congress further resolves that every individual or group is at liberty to convert or reconvert another by argument or persuasion but no individual or group shall attempt to do so or prevent its being done by force, fraud or other unfair means such as the offering of material inducement. Persons under eighteen years of age should not be converted unless it be along with their parents or guardians. If any person under eighteen years of age is found stranded without his parents or guardians by persons of another faith he should be promptly handed over to persons of his own faith. There must be no secrecy as to the person, place, time and manner about any conversion or reconversion, nor should there be any demonstration of jubilation in support of any conversion or reconversion. Whenever any complaint is made in respect of any conversion or reconversion that it was effected in secrecy or by force, fraud or other unfair means or whenever any person under eighteen years of age is converted, the matter shall be enquired into and decided by arbitrators who shall be appointed by the Working Committee either by name or under general regulations.

We are not responsible for the involved and confused structure and the punctuation of the first paragraph of the resolution; it has been printed as found in the dailies.

In the seventh paragraph, the resolution speaks of "either community", and defines "Inter-communal" matters as certain matters affecting either Hindus or Muslims. Is it to be understood that in the opinion of the Congress matters relating to communities other than these two should be legislated upon, etc., in disregard of their feelings and protests? Evidently communities which cannot or will not break heads do not count. In taking this view, Congress co-operates with and follows the lead of the Government.

In our last June number we dealt in detail with the questions of joint electorates, the formation of Sindh and the N.-W. F. Province as separate provinces with governors and legislative councils of their own and the reconstitution of provinces on a linguistic basis. It is not necessary to repeat all that we then wrote. But some considerations may again be placed before the people concerned.

The proposal in favour of the constitution of joint electorates has our full support, though the reservation of a number of seats in the legislatures for different communities on the basis of population is likely to nullify to a great extent, if not entirely, the nationalizing tendency of joint electorates. Joint electorates with reservation of seats may, however, lead to joint elections without any such reservation. We support this compromise in that hope.

The resolution provides for concessions in favour of minorities, including Sikhs in the Punjab. India does not contain only two or three communities, but many more. So, if seats are to be reserved for any of them, they should be reserved for all. In fact, we have all along contended that, if any protection by means of communal representation be at all needed, the weakest and the smallest communities require such protection more than the most important and numerically strongest ones. But in politics, it is often the most clamorous who have their demands met, and the weakest go to the wall. Expediency, not justice, guides the actions of politicians, including our Congress and Swarajya party leaders. It may be contended and contended rightly, that it would not be practicable to reserve seats for all communities. That has been one of our main reasons for being all along opposed to communal representation. If justice be meant to be done to different communities by a particular method of communal representation but if in attempting to do so it be found impracticable to help those who stand most in need of help, that method stands self-condemned. But the advocates of conciliating only the Muslims throughout India and the Sikhs in the Punjab may contend if we cannot have an ideally comprehensive scheme of communal representation, let us at any rate have one which placates those whose dissentient voices may destroy the harmony of the national chorus. From the point of view of expediency, there is some force in this contention. But let us then cease to talk of justice and of protecting the interests of all minorities.

If joint electorates, without any reservation of seats, were agreed upon by the different Indian communities, the Government would be deprived of the use of the argument that, since other communities have had seats reserved for them, the European and Anglo-Indian communities must be similarly

provided for. This would deprive the Government of the support of some pro-Government votes. No doubt Hindu-Moslem acceptance of joint electorates without any reservation of seats may not ensure its acceptance by the Government. Even if the Government accepted it, it may invent sufficient excuses to give special representation to Europeans and Anglo-Indians. But what we wish to impress upon the Indian public is that we should do nothing which would give a handle to the Government to do a wrong thing to prop up its autocracy and would thus indirectly make us consenting parties to such a step.

The language of the resolution does not make it quite clear whether majority communities in particular provinces are to have seats reserved for them, nor whether reciprocal concessions in favour of minorities in the form of representation in excess of what their numbers would entitle them to, would be governed by the same rule or principle in each and every province automatically. What we mean is this. Supposing in Madras, U. P. or Bihar, where Muslims are in a minority, it be agreed upon that they are to have seats 25 or 50 per cent in excess of what their numbers would entitle them to, would the Hindu minority in Sind, or Punjab, or Bengal have the same percentage of excessive representation? Further, if a Muslim or a Hindu minority in a particular province asks for and gets excessive representation, would that lead *automatically* to the giving of such excessive representation to minorities in all other provinces? Or would it be necessary for each minority in each province to *petition* separately for such concession? One more question. It has been one of the demands of the Muslim League that in no province must a Muslim majority be reduced to an equality or to a minority. If that demand be adhered to, would it be possible to do justice to the Hindus, in Bengal for instance?

Our object in asking these questions is to draw attention to them in order that, in case of reservation of seats, every care may be taken to prevent heart-burning, injustice, inconsistency, and the wounding of the self-respect of any community in any province.

It is to be borne in mind that the reservation of seats on the population basis implies adult suffrage for both sexes. Provision should, therefore, be made for such

suffrage in the constitution to be drafted for India by the Congress.

As regards the proposal made by the Moslem leaders that the Reforms should be introduced in the N.-W. F. Province and British Baluchistan on the same footing as in other provinces, we do *not* think that it is "a fair and reasonable one." We shall repeat some of our reasons for holding this opinion.

When people agree to the constitution of Muslim majority provinces or to the reconstitution of provinces on a linguistic basis, they do not always bear in mind the numerical strength of the peoples who are proposed to be given full provincial status. Let us, therefore, quote some figures of the population of different administrative areas in British India. Ajmer-Merwara has a population of 495,271; Assam, 7,606,230; British Baluchistan, 420,648; Bengal, 46,695,536; Bihar and Orissa, 34,002,189 (Bihar 23,380,288, Orissa 4,968,873, Chota Nagpur 5,653,028); Bombay Presidency, 19,348,219 (Bombay 16,012,342, Sind 3,279,377, Aden 56,500; Burma, 13,212,192, Central Provinces and Berar, 13,912,760 (Central Provinces 10,837,444, Berar 3,075,316; Coorg, 163,838; Delhi, 488,188; Madras, 42,318,985; North-West Frontier Province, 2,251,340; Punjab, 20,685,024; United Provinces of Agra and Oudh, 45,375,787 (Agra 33,209,145, Oudh 12,166,642).

The smallest of the Governor's Provinces is Assam: but even it has a population which is more than double that of Sind, more than three times than of the N.-W. F. Province and nineteen times as large as that of British Baluchistan! From the figures given above, it will also be clear that if British Baluchistan with a population of only 420,648 can be made a province and pay for a governor and a legislative council, etc., Ajmer-Merwara, Orissa, Chota Nagpur, Berar, and Oudh may also claim singly to have the status of a province. Nay, taking merely population into consideration, every one of the districts of Bengal, except Darjeeling and Chittagong Hill Tracts, could present a better claim to be constituted a province by itself than British Baluchistan. Mymensingh with a population of 4,837,730 is more populous than Sindh: and Mymensingh, Dacca (3,125,967), Tippera (2,743,073), Midnapore (2,666,660), 24 Parganas (2,628,205), Bakarganj (2,623,756), and Rangpur (2,507,854), are singly more populous than the North-West Frontier Province. Similar populous

districts there are in some other Governor's provinces, viz., Saran, Muzaffarpur, Darbhanga, South Arcot, Tanjore, Malabar, and Gorakhpur. But none of these districts have a legislative council apiece, nor has any such district the privilege of being represented in its own name in the Indian Legislative Assembly and the Council of State. Therefore, the constitution of British Baluchistan, N.-W. F. Province, and Sindh into Governor's provinces, with the Central Legislature franchise to boot, would practically mean that the few voters of these new provinces were supermen compared with the comparatively numerous pigmies of the above-named districts which have no legislative councils and which do not singly in their own names enjoy representation in the Central Legislature. Yet each of these districts can show larger numbers of public-spirited educated men than either British Baluchistan or the Frontier Province. Nay, many of these districts have more literate Muslims even than the latter two provinces. For instance, in the Bengal district of Mymensingh the number of literate Muslims is 100,299; whereas in the N.-W. F. Province the total number of literates of all religions is 87,053, Hindu literates numbering 35,818, Sikh literates 11,292, and Muslim literates 31,672 there, though the total number of Muslims in the Frontier Province is 2,062,786 and of Hindus and Sikhs 149,881 and 28,040 respectively. Yet the N.-W. F. Province and Baluchistan must be made full-fledged provinces, but not the more populous and educated districts with a larger number of public-spirited inhabitants.

There is no logical connection between the acceptance of joint electorates and the stipulation that three Muslim majority provinces are to be constituted. But Indian Muslims would derive this advantage from the latter step that there would be three additional provinces sending some Musalman representatives to the Central Legislature, thus increasing the total number of Muslim representatives therein. True, there would be some additional Hindu members, too; but the Hindus being in a minority in the new provinces, the increased Hindu membership would fall short of the increased Muslim membership. But another fact must not be lost sight of. The Congress resolution supports the re-constitution of provinces on a linguistic basis. Andhra, Utkul and the Karnataka are definitely named as such provinces. They would be Hindu majority provinces.

Like provincialism, lingualism, if we may coin such a word, has its dangers. One of the dangers of too great insistence on provincial autonomy has been indicated in Major B. D. Basu's new book on the *Consolidation of the Christian Power in India*. A certain amount of centralization is necessary in order that the people of India may become a strong unified nation. The linguistic basis hobby should not, therefore, be ridden to death. There are so many languages in India that even if only the principal ones with well-developed literatures were to be assigned separate provinces, great confusion would arise, and there might be even financial bankruptcy in some areas, Madras Presidency, Bombay Presidency, Bihar and Orissa, and Assam would all be dismembered if cut up into separate linguistic areas; and the Central Provinces and Behar would disappear altogether, as part of it would go to Maharashtra and part to the U. P. We should not insist too much on any abstract theory, if it stimulates the fissiparous tendency which has been so much in evidence throughout India's long history. Of course, a case like that of Orissa does not derive its undoubted strength from mere abstract theory. And the re-inclusion in Bengal of the Bengali-speaking districts of Sylhet, Cachar and Goalpara in Assam, of the Manbhum district in Bihar and Orissa, and of the Bengali-speaking areas in Purnea, Balasore, Singhbhum and Santal Parganas can be supported on historical and ethnological as well as linguistic grounds.

As regards the constitution of Sindh into a separate province on the linguistic basis the question may be asked whether Sindhi is such a well-marked and well-developed language as, for instance, Marathi or Gujrati or Bengali, with a good and growing literature. Hindu Sindhis prefer to make Hindi their vernacular and Muslim Sindhis, Urdu. We find from the Bombay Census Report for 1921 that Sindhi-speakers have decreased in number from 3,007,000 in 1911 to 2,618,000 in 1921. The Census Superintendent writes:

"The languages of Sindh present more difficulties than those of the Presidency proper. The boundaries of the various languages of the desert region are not at all sharply defined and the question is still further complicated by the use of the same term as the name of quite different languages or dialects. Thus in Grierson's language Index 'Jatki' is given as a name used for nine different things and 'Hindki' for seven." P. 152, *Bombay Census Report*, 1921.

All this would appear to show that when the Congress professed to recommend the constitution of Sindh into a separate province on the linguistic basis, they chose a rather slippery basis.

That Baluchistan and the North-West Frontier Province would be unable by themselves to meet the expenses of Governors, Secretariats and Legislative Councils should be obvious to all. Sind is also at present in the same financial condition. If it be not called upon to pay for the Sukkar Barrage scheme and if that scheme results in making Sindh very prosperous, it may be self-supporting in the not very near future.

As regards cow killing and music before mosques, if orthodox Hindus and orthodox Musalmans act in the spirit of the resolution, there will be peace in the land. Otherwise, the exact reverse may be the case.

The Liberal Federation and the Simon Commission

As was anticipated, the National Liberal Federation has resolved at its Bombay session to boycott the Simon Commission.

The Muslim League

As we write (Dec. 29), there is still a probability of two meetings of the two parties of the Muslim League being held at different places. This split, apprehended or real, is due mainly to difference of opinion as regards the attitude to be adopted toward the Simon Commission, Bengal Muslim opinion favouring a boycott, whilst a section of Punjab Muslims oppose it.

The Industrial Congress and the Boycott

The subjects committee of the Industrial Congress has adopted a resolution to boycott the Simon Commission.

Some Social Conference Resolutions

At the Social Conference Sir Sankaran Nair moved a resolution asserting emphatic

adherence to the principle of civic equality between man and woman, recommending abolition of all inequalities in the marriage laws, adoption and guardianship of the children and inheritance of property. The conference favoured the raising of the minimum marriageable age for boys and girls to 21 and 16 respectively, supported legislation for marriage reform now on the anvil in Delhi and Bombay, and strongly condemned indignities forced on Hindu widows. It expressed the opinion that the purdah system is prejudicial to healthy development of women and urged its discontinuance. Speakers emphasized the need for a freer and a fuller life to women and pleaded for public support. Mrs. Jamini Bai Khat of Poona Seva Sadan urged the necessity for extension of educational facilities to women in an increasing measure, whilst another lady speaker deplored the denial of equal opportunities and rights to women.

On the motion of Mrs. Sarojini Naidu the Conference passed a resolution supporting Dr. Muthulakshmi's bill for the social, moral and economic emancipation of Devadasis. Mrs. Naidu deplored the evil consequences of the Devadasi system and pleaded for enlightened public opinion to refuse to countenance such a social custom.

Prithwis Chandra Ray

By the death of Mr. Prithwis Chandra Ray the country has lost the services of an able and well-informed publicist who was noted for his careful study of all political questions of the day. While quite a young man he wrote a book on "The Poverty Problem in India" which was highly spoken of by competent men in India and England. He also wrote pamphlets on famines in India under British rule, and on the map of India showing how the country could be very conveniently divided into provinces on the linguistic basis. For years he owned and edited a monthly review, named *The Indian World*, and edited *The Bengalee* with ability. His gift to the Indian Association of his valuable library to form the nucleus of the Gokhale memorial library will be remembered with gratitude. He had finished before his last long illness his projected biography of the late Mr. C. R. Das. It is now in the hands of

his English publishers. He was a constructive thinker in politics, and had he lived longer and enjoyed good health, there is no doubt he would have contributed his quota to the building up of a constitution for India.

Dayaram Gidumal

In Dayaram Gidumal has passed away an Indian who was truly great and good. The following passages are taken from an excellent sketch of the man contributed to *The Tribune* by Mr. Nagendranath Gupta.:

Dayaram Gidumal Shahani died at Bandra, a suburb of Bombay, on the 7th instant. He was about 72 years of age when he died. How many people of the present generation are familiar with his name? And yet he was a great and gifted son of India, a man of the highest character and unequalled humility, and one who atoned for a single error by long years of penitence and utter self-repression. Dayaram Gidumal was a Sindhi Amil born in Hyderabad, Sind, and belonged to one of the best families in that city.

Dayaram Gidumal was.....one of the ablest Judges in the Bombay Presidency.

Dayaram wrote for newspapers, he was the moving spirit of the Sind Sabha, and he was mainly instrumental in founding a college in Sind. He was a Government servant, but that did not in any way interfere with his public activities. Nothing, however, could ever induce him to take the lead in any movement, for his modesty and humility were part of his nature. About this time he was very intimate with B. M. Malabari, the editor of the *Indian Spectator* and the well-known social reformer. He wrote a life of Malabari and helped him in every undertaking.

Of his charitableness no one ever knew the full extent; for he never allowed his left hand to know what his right gave away. He was a man of the simplest habits. The whole of his income, which increased as he rose in the service, was given away in charity. Once an individual or an institution was on his list the promised amount was sent with unfailing regularity every month. Dayaram retained this habit as long as he was in the public service.

No one ever knew the substantial assistance that he gave to the Seva Sadan in Bombay and the sanatorium for consumptives at Dharampur in the Simla Hills. After the terrible Kangra earthquake Dayaram equipped a travelling dispensary at his own cost and distributed medicines, blankets and food freely in the distressed area, but very few people in the Punjab knew of the good that was being done almost by stealth. From his brother he had inherited a large property, but he never touched a pice of this income for his own use. Part of it was occasionally used for charitable purposes, but the entire property was maintained intact and Dayaram created trusts for the administration of various charities from the income of the estates, houses and lands bequeathed to him by his brother. From the day that he took up an appoint-

ment up to the end of his life he lived on a small part of his salary, and later on, his pension.

I met him at Lahore, Agra, Allahabad and Benares, and noticed a steady growth in his humility and unselfishness.

Then came the tragedy of his life. He had some children but spent most of his time away from his wife and children who lived at Hyderabad, Sind, while he was serving in different districts in the Bombay Presidency. Dayaram Gidumal was one of the shyest of men in the presence of women and of a most retiring disposition. He was on very friendly terms with a Gujrati family, the head of which was also a statutory civilian and a judge like Dayaram Gidumal. There was a daughter in the family, accomplished and attractive, between whom and Dayaram grew up a friendship which ripened into love, and they were married in accordance with Anand rites. The young wife died in childbirth within a year of the marriage, but the child, a boy, survived.

For this second marriage in the lifetime of his first wife Dayaram Gidumal was violently assailed in the vernacular Press in Bombay and Sind. He wrote a brief reply saying that he renounced everything with which he was associated and bowed to the condemnation of the public. From that day to the day of his death the world knew him no more and he passed the fifteen concluding years of his life in the strictest seclusion. He cut himself off entirely from his family at Hyderabad, refused absolutely to meet his numerous former friends, resigned all honorary offices which he had held, and spent all his time in study and religious meditation. He spent these last years in the sight and hearing of the sea, living quietly in a house on the seaface of Bandra, strolling about in the afternoons by the seashore. For ten years we were almost neighbours, but I spoke to him only once, though we had been on most intimate terms for many years.

If these last years were a tragedy, it was a tragedy full of nobility, worthy of a man who was essentially great and whose like I have rarely met with, though I have seen many people in many provinces. Probably he was greatest in his self-imposed trial, his long vow of self-effacement, his unflinching determination to put aside everything that had attracted him. The few strangers who knew him slightly spoke of him as a saint and a holy man, and I lay my humble tribute at the shrine of his memory.

Lectureships in the Calcutta Post-graduate Department in Arts

The present Vice-chancellor of the Calcutta University earnestly desires to improve educational conditions in its Post-graduate classes. With that object in view, he wished that, instead of lecturers whose main occupation was not teaching but the practice of law and who were only part-time teachers, there should be only two classes of teachers, viz., teachers who worked only in the University post-graduate classes and teachers

who gave some of their time to teaching in colleges and some to teaching in the University classes. Of course, he is not opposed to making an exception in the case of a subject for teaching which a competent whole-time lecturer or a part-time professional teacher cannot be found.

The principle laid down by the Vice-chancellor is obviously quite sound. The work of professors, lecturers and teachers in the post-graduate classes is intended to be partly of a different kind and entirely of a higher order than the work of teaching done in colleges for undergraduates. Men in charge of any subject in the post-graduate classes should be persons of high attainment who have both the time and the inclination to keep pace with the advance of knowledge and thought in their subjects and who have also the capacity to do research work and to guide young students in the work of research by taking them as apprentices as it were in their own work of research and in other ways. Evidently all this implies entire devotion to some branch of learning and to education. It may be thought we are outlining too high an ideal. But the ideal is not ours, but of those who took away the work of post-graduate education from the affiliated colleges and made it a monopoly of the university. The higher ideal indicated above was the only or main justification for such a monopoly.

The principle of doing away with or discouraging pluralism came before the Senate last month. There were acrimonious, undignified, and unedifying debates, and insulting remarks and unjustifiable insinuations were indulged in against the Vice-chancellor even by some old men, not to speak of younger persons. But the more important point to note is that the Senate did not appear to know its own mind. If all lawyer pluralists who were lawyers and lecturers in the law college were re-appointed lecturers in the post-graduate art classes, it could be understood that the majority of the Fellows had thrown the Vice-chancellor's ideal overboard. But no; some were re-appointed, some not. One gentleman was not re-appointed who was certainly not at all inferior to another who was. So it cannot but be concluded that many of the Fellows do not understand what post graduate teaching means, or, if they do they have no regard for principles. We are glad, however, that practically the

Vice-chancellor's principle has been partially accepted.

Much stress was laid on "efficiency" and regularity in attendance on the part of the lecturers. These are certainly indispensable qualifications. But what are the criteria of efficiency? Who tested it in the case of the persons whose cases were before the Senate? According to what standards was it tested, if it was at all tested? A post-graduate teacher cannot be considered efficient, merely because he passed university examinations with credit, or because he was regular in attendance, or because he is fluent and pleasant of speech.

Many Senators appear to have curious notions of what constitutes a teacher an authority in the subject he teaches. He can be called an authority only if he has done such *original work* in his subject as has been generally accepted to be valuable and free from error. Translations of German or other books, whatever their number, cannot make a man an authority in a subject.

Equally laughable and presumptuous was the implied or openly expressed assumption of many Fellows that this part-timer or that was indispensable for a particular subject. Do these Fellows know the professors in the Universities of India (not to speak of foreign Universities) who teach this subject and some of whom are doing research work in connection with it? Was any post advertised and no qualified man was found among the applicants except the present incumbent?

Some Senators seemed to consider it very unjust that men who had held a lectureship for so many years should not now be re-appointed. But the employment of lawyer part-timers in posts for which plenty of quite competent whole-time teachers or teacher part-timers could have been found any day; was a piece of jobbery. That it had not been knocked on the head earlier is no argument for not knocking it on the head now or in the near future. Moreover, the mere fact that the lectureships were for fixed terms, though renewable, has in it the implication that at the expiry of the period, it is open to the University to make better arrangements, if necessary and possible.

During the debate the grievance or complaint or criticism was given expression to by a certain party that it was for the most part the relatives of Sir Asutosh Mookerjee among the pluralists who were being sought to be deprived of their jobs. That was a rather

self-revealing complaint. If that distinguished man was distinguished also for nepotism in connection with the University, surely that was not the fault of Professor Jadunath Sarkar or of those who stood up for the same principles as he.

Another objection put forward was, why were lawyer part-timers alone objected to, not medical and journalistic ones also? The reply is, the lawyer part-timers in question were practising lawyers, law lecturers and lecturers in the postgraduate arts department to boot. Surely such "triple" pluralism does not make for ideal or even ordinarily good teaching. But even if the lawyer-lecturers, besides being practising lawyers, had been lecturers only in the post-graduate classes, and not in the law college also, such pluralism would have been objectionable.

And medical pluralists are, in principle, as objectionable as lawyer pluralists. Only if a medical man is engaged by the University to teach a subject for which a non-medical whole-time or part-time professional teacher is not available, that comes under the exception mentioned in the opening sentences of this note. We do not say that all the post-graduate lectureships held by medical men are of this description. We have gathered the terms of the principle, said to have been laid down by the Vice-chancellor, from the reports of the debates; we have not seen the statement on the subject made by him, if he made any. If there be no mention of other than lawyer pluralists in any such statement, the reason for the omission may have been that he did not want all at once to disturb too many hornet's nests. But that is a mere guess on our part.

As for journalist lecturers, there is no justification for employing any, as the university does not teach journalism.

A very regrettable feature of the debates was that the needs and welfare of the students were not thought of. The Senate seemed to be concerned solely or mainly with who were going to get or to lose the jobs. Not that the question of getting or losing jobs is an unimportant one. But when it is to be considered who are entitled to get teaching jobs, certainly those who have chosen teaching as their only profession—a profession which is not very lucrative—deserve to be thought of first.

We have not been able to understand why Dr. Chunilal Bose is reported to have left the meeting by way of protest against the Vice-chancellor's decision in the matter of the demand

of a poll. Surely, it is no breach of any rule if all the six men who must demand a poll do not stand up exactly at the same time, no one standing up a fraction of a second before or after some other person. We have heard that Dr. Bose did not leave the meeting by way of protest, but because he had urgent work elsewhere.

Practising Lawyers as Law-lecturers

It seems to be taken for granted in Calcutta that law can and should be taught only or generally by practising lawyers. Those who make that assumption either do not know or forget why the law-classes attached to the arts and science colleges had to be abolished (except in the Ripon and Cotton colleges.) Sir Asutosh Mookerjee wanted to improve law-teaching by "introducing scientific study of law and reforming the old system," and so created a huge monopoly for the University in the shape of a law college containing some thousands of students. But the new system in this college does not differ in any essential respects from the old system in the law-classes of colleges. Practising lawyers as part-time lecturers continue to be employed, and classes continue to be held in the mornings and evenings as before.

A better system would be to make the law college like other colleges and to employ whole-time lecturers alone, or for the most part. That is the system followed in the Allahabad University Law School. Only one teacher there is a part-timer, who is allowed to practise. The others do not practise, that being a condition of their service. Surely what is practicable in Allahabad is also practicable in Calcutta.

Patronage and nepotism must cease. Otherwise, from the primary up to the highest University grade, and in all kinds of education, Bengal is destined to be a back number at no distant date, if it is not one already.

An Explanation.

The character-sketch of Mr. A. V. Thakkar which appears in this issue has, we find, appeared in the *Bombay Chronicle* Congress Number also. It was sent to us for publication without our being told that it had been sent

to another journal also in India. Had we known that fact, we would not have printed it. We might have done something else to show our respect for Mr. Thakkar and our appreciation of his self-sacrificing labours.

"Can India Ignore World Opinion?"

An important memorandum, with the above heading, on the establishment of a permanent committee on Indian affairs in America, received from our countrymen in that continent, states in its first paragraph:

Katherine Mayo's book, "Mother India", has at least made one thing clear, that the enemies of India are at present most actively engaged in prejudicing world opinion against India at a critical moment of her history. The Hindus in America have reason to believe that this book is a part of the anti-Indian propaganda now let loose abroad in all its violence and wickedness. They also wish it to be understood clearly by our countrymen at home that it is only the beginning of a war more virulent than any before, to vilify our country abroad. So we shall expect more of it in future. We are, however, glad to see that the public mind in India is roused to the importance of cultivating the opinion of the outside world in line with the national policies of India.

Various suggestions have been made in the memorandum for combating anti-Indian propaganda in America and other foreign lands, which deserve serious attention. As it has been sent to all Congress leaders, it is hoped that they will take such steps as their resources in men and money will permit. We particularly commend the following excellent suggestion to the attention of Mrs. Sarojini Naidu and the Congress:—

Should the Congress decide to act on these suggestions, it is urged that Mrs. Sarojini Naidu be selected as the first Congress representative to lecture in this country. Her personality, her reputation as a poetess, her eloquence, and her Presidency of the Indian National Congress are sure to win enthusiastic reception and ensure a very successful beginning of a vitally important work. Mrs. Sarojini Naidu is an Indian lady of international reputation and it must be remembered that American public opinion is very appreciative and enthusiastic of women speakers in general.

A note to the memorandum states that it has been "sent to the Congress leaders." That is quite proper. But as unfortunately the Congress has ceased for some years to be the only non-communal mouthpiece of politically-minded India, the memorandum ought to have been sent to the leaders of the National Liberal Federation also. The number of its adherents is, no doubt, less

than that of the Congress, but it counts among its leaders and supporters men who have ability as well as the sinews of war.

In our opinion the Congress and the Liberal Federation should take joint action. Failing that, they should make their separate arrangements for fighting anti-Indian propaganda.

The Visit of King Amanullah

The visit of King Amanullah to India is noteworthy from various points of view and suggests many reflections.

His Afghan Majesty is undoubtedly a man of outstanding ability who wishes to do his utmost for his country. But it cannot be said that India does not possess any man of his intellectual calibre, strong will and desire to do good. Why then this difference between the treatment which he receives from the British Government and foreign governments and that accorded by them to the greatest of Indians? One reason is that King Amanullah is independent and has an efficient army, which no Indian is and has.

Perhaps the comparison between the treatment of an independent monarch and that of private individuals, however great, is not quite apt; for there is in the nature of many or most men an element of snobbishness which makes them obsequious to men who have both might and money, irrespective of other considerations. So let us take the case of our princes.

There is no question that many of them are as intelligent and well-meaning as King Amanullah. We need not name any. Let us take some examples without any reference to intelligence, ability or beneficence.

The population of Afghanistan, according to the latest estimate, is about eight millions. The total revenue is estimated at about fifty million rupees or 5 crores. In India Hyderabad has a population of 12,471,770 and its revenue (estimate) for 1926-27 was 747 lakhs. So in both population and revenue Hyderabad surpasses Afghanistan. But the Nizam can be and has been threatened and coerced, whereas King Amanullah is feared and respected;—he is reported to have said: "if we are attacked we can, and will, defend ourselves, and if we are threatened, we may threaten." Think of a man who rules over only eight millions of people and has a revenue of only five crores of rupees saying that. What are the reasons? One is that the Afghans are

a free and independent people and their king is an independent king. Another is that he is a thoroughly patriotic king who has absolutely identified himself with the honour and welfare of his people, considering himself their humble servant. Another is that he is free to train his people to fight in the most up-to-date fashion with the most up-to-date weapons, munitions, and equipments like aeroplanes. Another is that out of the 40 lakhs of the male population of Afghanistan, at least eight lakhs, aged 20 up to fifty, know how to fight and would fight in case of need. Moreover, at a pinch many men below 20 and above fifty can and will fight; and even many women will fight in an emergency.

The population and revenue of every one of the other Indian States are less than those of Afghanistan, but are not absolutely inconsiderable or insignificant. Those of a few are given below :—

State	Population	Approximate Revenue
Baroda	2,126,522	244.75 lakhs
Gwalior	3,195,476	210 "
Jammu and Kashmir	3,322,000	206 "
Mysore	5,859,952	342 "
Travancore	4,006,062	200 "

But however progressive, enlightened, and beneficent the administration of any of these States may be in comparison with that of Afghanistan, the ruling princes cannot command a tithe of the deference shown to the Afghan monarch, because of the reasons indicated above.

We have not been able to appreciate the reasons why King Amanullah could not be presented with an address at the Gate of India in Bombay. It seems to us that the Government of India has made some distinction between the King of Belgium and the King of Afghanistan, though the people of India, whatever their religion or race, welcomed the latter with far greater warmth and enthusiasm. The really independent Asiatic Kings are few in number, and King Amanullah is the first Afghan King of recent times who can claim to be really independent. His visit was, therefore, bound to evoke enthusiasm.

In his utterances in India His Majesty laid great stress on religious toleration, and declared that in his Kingdom no distinction was made between Hindus and Muslims. This has been the case there at least for more

than a century. For we read in Walter Hamilton's *East India Gazetteer*, published in two volumes in 1828 and dedicated by permission to the Court of Directors of the East India Company :

Afghanistan: Brahmanical Hindus are found all over Cabul, specially in the towns, where they carry on the trade of brokers, merchants, bankers, goldsmiths and grain-sellers (I, p. 12).

Cabul: Many Hindus frequent Cabul, mostly from Peshawar; and as by their industry they contribute greatly to its prosperity, they are carefully cherished by the Afghan Government (I, p. 307).

Candahar: Among the inhabitants he (Seid Mustapha) reckons a considerable number of Hindus (partly Kanoje Brahmans) both settled in the towns as traffickers, and cultivating the fields and gardens in the vicinity.....with respect to religion, a great majority of the inhabitants are Mahomedans of the Soonni persuasion, and the country abounds with mosques, in which, Seid Mustapha asserts, both Hindoos and Mahomedans worship, and in other respects nearly assimilate (I, p. 341).

Perhaps this tolerance towards Hindus has not been always extended to heretical Moslems, for the stoning to death of a member of the Ahmadiya sect by order of the Afghan Government is too recent an occurrence to be forgotten. Probably at the time when it occurred, Ananullah was not strong enough to oppose the will of the fanatical Mullahs.

That probably also is the reason why he more than once spoke against the mischief sought to be made by Afghan and Indian fakirs and repeatedly warned his Indian Moslem audiences not to be misled by the Mullahs. That was a much-needed warning. We in Bengal know that many ignorant and fanatical Mullahs, known as "kath mullahs," are the inspirers of many nefarious practices calculated to stir up communal hatred and dissension. Even those Musalmans who are not interested in cultivating or maintaining good relations with their Hindu neighbors would do well to beware of and counteract the influence of these Mullahs, as the latter divert the energies and wealth of their community to channels which cannot lead to its prosperity, enlightenment and progress.

His Afghan Majesty did well to impress on his Indian co-religionists the duty of respecting the faith and feelings of their Hindu fellow-countrymen. The latter are also in duty bound to reciprocate this neighborly consideration, and to always strive to set the example of religious toleration first.

King Amanullah can be very frank and outspoken when the occasion demands. With

reference to a complaint laid before him by the Pathans of Bombay that they were harassed by the police, he said that he was sorry that they had been the recipients of so much police attention, but advised them also to behave better, and if even after they had reformed themselves the police did not cease to trouble them, he promised to speak to the Governor.

His respectful and polite attitude towards women, as evidenced particularly by the honour he did to Mrs. Gandhi, has arrested attention. He is really attentive to the true interests of Afghan women, as proved by the arrangements made in his country and in foreign countries for the education of Afghan girls and women. He has set the example in his own family. His sister is in France receiving education. Other ladies of the royal family are receiving education at home and abroad. It is clear, too, that he does not like the purdah system. *The Week* writes:

Here is an item of interest regarding the Royal ladies of Afghanistan:

"It is understood," says the *A. P. I.* of the 10th, "that the ladies will wear veils while in India, but will emerge from *purdah* on the steamer *Rajputana*, which leaves Bombay on December 17th."

May we invite our Moslem fellow-countrymen to put this "compliment" into their *hugas* and smoke it?

A correspondent (of some paper, not "our own") writes from Paris on Dec. 3, 1927, that Princess Kobra, sister of Amanullah, "wants her countrywomen to adopt Western dress, and her brother may decree that they may be allowed to appear in public unveiled." That is not unlikely when by feeling the pulse of his people he finds that the time has come for such a socially revolutionary decree.

His advice that Indians should use country-made goods, whatever their quality or price, which principle, he said, is followed in Afghanistan, had prepared us for the following passages in the above-mentioned correspondent's letter:—

The King, I gathered, hopes to consult well-qualified engineers regarding the exploitation of mineral resources. He wants to build a railway to ship ores and oil.

But he has determined not to float a loan in foreign countries. His country's resources only should pay for improvements, and he is determined that Afghanistan modernised shall be for Afghans only.

And, of course, it is no news that he has undertaken his European tour to make a serious study of Western civilization and

to introduce all that he thinks will be for the good of his country.

In India all Britishers and even non-British occidentals, official and non-official, barring possible exceptions, consider themselves masters of all Indians. They may not learn a lesson from Amanullah's declaration that he is a humble servant of his people; but the lesson is there. It is there for Indian princes, hakims and pashawallahs also. And it is there for any and every Indian who considers himself superior to any other Indian.

D. G. Upson writes in *The Pioneer*:

As to India, the [Afghan] King proceeded to assure me that he and his people had every sympathy with the "national aspirations" of Indians. He spoke of a League of Eastern Nations as a greatly cherished project.

Pan-Asiatic League

Such a league or federation, inaugurated formally or informally, met two months ago at Shanghai. Its next meeting has been proposed to be held at Kabul. That would chime in with the desire of the Afghan monarch. Japan is strong enough to be the most powerful supporter of such a league, but she is also the greatest obstacle to its pursuing and realizing any high political ideal. Just as the League of Nations cannot possibly do anything for the liberation of the subject and unorganized peoples of the world, because the most powerful League Member States profit by the subjection and exploitation of these peoples, so in Asia Japan follows the imperializing and exploiting methods of the West. Unless Japan sets herself right with Korea and Formosa, and with China as regards Manchuria, how can she honestly and sincerely protest in one voice with the other countries of Asia against the policy, methods and deeds of the West in this vast continent?

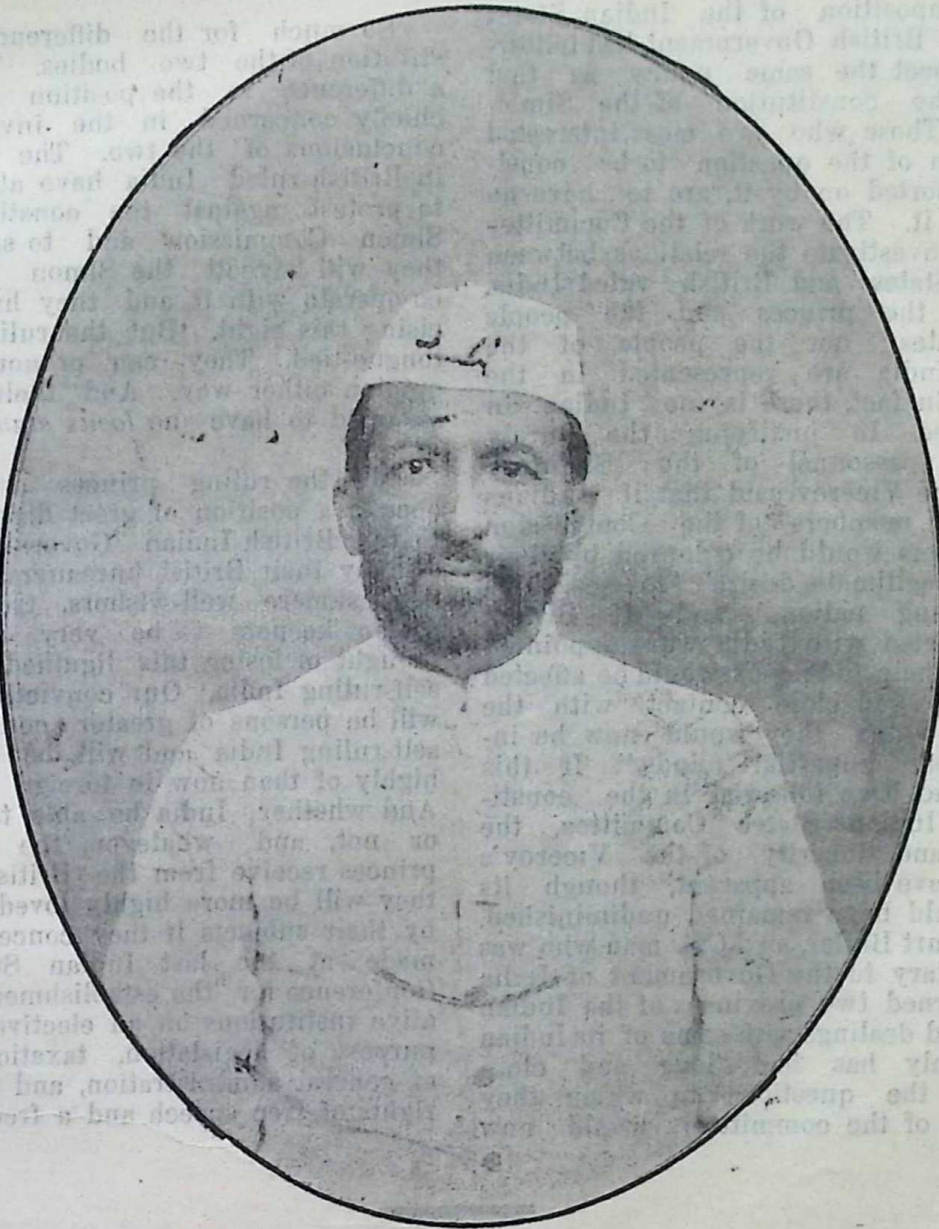
Even if this objection did not exist, a Pan-Asiatic Federation could mean only a federation of the peoples of Asiatic countries, not of their governments. Some of these peoples who are free may be able to influence their governments, but those who are not free cannot do so. The former cannot, however, influence their governments to the extent of actively helping any dependent Asiatic country to be free. But the independent Asiatic governments may be influenced not to enter

into treaties like the Anglo-Japanese treaty by which Japan bound herself to help Britain in putting down possible popular risings of independence in India,

For the reasons indicated in the above two paragraphs, there cannot be a really

Hakim Ajmal Khan

Though Hakim Ajmal Khan had been suffering from illness for some time past and was advanced in years, the news of his sudden and unexpected death from heart-



Hakim Ajmal Khan

effective political league or federation of Asiatic peoples. But a cultural federation there may be, and informally the foundations of such a federation have been already laid by Rabindranath Tagore.

failure has been received with a shock of painful surprise all over the country. He was a perfect gentleman and an ardent lover of his country in whom people of all communities had confidence. He dies at the moment of India's sorest national need, leaving to his countrymen the legacy of his character,

personality and activities for their guidance and inspiration.

The Indian States Committee

In the composition of the Indian States Committee the British Government has followed in one respect the same policy as that followed in the constitution of the Simon Commission. Those who are most interested in the solution of the question to be considered and reported on by it, are to have no part or lot in it. The work of the Committee would be to investigate the relations between the Indian States and British-ruled India. But neither the princes and the people of these States nor the people of the provinces of India are represented in the Committee;—in fact, there is no Indian in the Committee. In justifying the purely parliamentary personnel of the Statutory Commission the Viceroy said that if Indians were appointed members of the Commission their conclusions would be coloured by their "natural and legitimate desire" "to see India a self-governing nation," and if British officials connected with India were appointed its members, their judgment would be affected by their "long and close contact with the questions to which they would now be invited to apply impartial minds." If this "principle" had been followed in the constitution of the Indian States Committee, the consistency and sincerity of the Viceroy's plea would have been apparent, though its weakness would have remained undiminished. But Sir Harcourt Butler, an I.C.S. man who was Foreign Secretary to the Government of India and has governed two provinces of the Indian Empire and had dealings with some of its Indian states, certainly has had "long and close contact with the questions to which they (the members of the committee) would now

be invited to apply impartial (!) minds. How, then, has he been appointed Chairman of the committee? What has become of the Viceroy's arguments, which he evidently borrowed from Birkenhead, Baldwin, Reading, MacDonald & Co.?

So much for the difference in the constitution of the two bodies. There is also a difference in the position of the parties chiefly concerned in the investigation and conclusions of the two. The people living in British-ruled India have at least the right to protest against the constitution of the Simon Commission and to say either that they will boycott the Simon Commission or co-operate with it, and they have been exercising this right. But the ruling princes are tongue-tied. They can pronounce no free opinion either way. And their subjects are assumed to have no *locus standi* at all.

Yet the ruling princes are supposed to occupy a position of great dignity in relation to the British-Indian Government and are said by their British bureaucratic and journalistic sincere well-wishers, trustees and conscience-keepers to be very anxious at the thought of losing this dignified position in a self-ruling India. Our conviction is that they will be persons of greater consequence in a self-ruling India and will be thought more highly of than now in foreign countries, too. And whether India be able to win self-rule or not, and whatever the treatment the princes receive from the British Government, they will be more highly loved and respected by their subjects if they concede the demand made at the last Indian States' Peoples' Conference for "the establishment of representative institutions on an elective basis for the purpose of legislation, taxation and control of general administration, and the elementary rights of free speech and a free press."